

SPACCIO
DELLA
BESTIA TRIONFANTE.
OR THE
EXPULSION
OF THE
TRIUMPHANT BEAST.

*Translated from the Italian
of Jordano Bruno.*

Toland.

By

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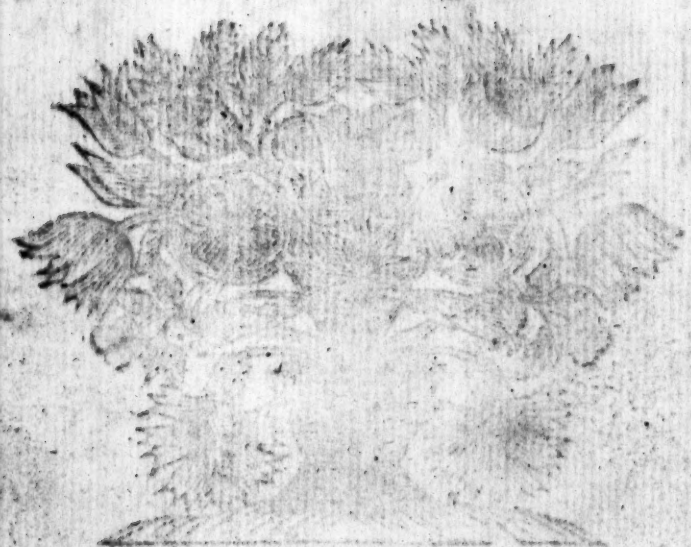
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LONDON.
Printed in the Year 1713.

STACIO
DECA
REVIEW
OF THE
EXPOSITION
OF THE
TRIUMPHANT BEAST

Translated from the French
of J. M. B. B.



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THE
First DIALOGUE.

SOPHIA.

SAULINUS.

MERCURY.

Sophia. **S**O that if there was no Change in Bodies, no Variety in Matter, and no Vicissitude in Beings, there would be nothing agreeable, nothing good, or nothing pleasant.

Saul. You have demonstrated this very well, *Sophia.*

Soph. We see that Pleasure and Satisfaction consists in nothing else but a certain Passage, Progress, or Motion from one State to another. 'Tis certain that the State of Hunger is irksom and unpleasant; and Satiety is a State of Sadness and Dulness: but

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what

what is pleasing in any of these, is a Change from one to another. The State of venereal Ardor torments us; the State of quenched Lust saddens us; but that which gives us satisfaction, is the passing from one to the other of these States. We can have no delight in any thing present, till we have been first weary of what is past. Labour pleases us only a short time after the State of Rest: and we find no pleasure in Rest, but only a few minutes after the State of Weariness.

Saul. If the Case be so, then there is no Pleasure without a mixture of Pain; and a Change from one State to another, partakes of what pleases, and of what disgusts us.

Soph. You say right. To what I have already said, I add, that sometimes *Jupiter* (as if he was weary of being *Jupiter*) diverts himself with Agriculture, sometimes with Hunting, and sometimes with War. He is now with the Gods, then with Men, and afterwards with Beasts. Such as live in the Country take their Relaxation, Pastime, and Diversions in the City; and such as live in Cities, take their Pleasures and Diversions in the Country. Those who are us'd to a sedentary Life, find great satisfaction in walking; and those who have much occasion to use their Feet, are no less pleas'd with Rest. He that has confin'd himself much to the House, is extremely pleas'd with the Fields: and he that has been much in the Fields, is no less pleas'd with resting at home. The frequent

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frequent repeating of the same Dish, how delicious soever, makes us loath it at last. So that the Change from one Extreme to another, with all the Intervals, moving from one Contrary to another by all the intermediate Spaces, is sure to bring Satisfaction: And in fine, we see so much Familiarity betwixt one Contrary and another, that they agree better with one another, than Like agrees with Like.

Saul. The Truth of this seems pretty clear to me, because there is no occasion for the Exercise of Justice where there is no Crime; there could be no Agreement, if there was not first a Disagreement: that which is of a spherical figure cannot receive or contain a Sphere, because two Spheres can touch only in a Point: but a Body of a convex figure can rest in a Concave. And to apply this to Morality; a proud Man can never agree with a proud Man, nor a poor Man with a poor Man, nor a Miser with a Miser: but the first of these loves a humble Man, the second a rich Man, and the third a liberal Man. And therefore if we consider this thing physically, mathematically, and morally, we shall see, that that Philosopher who found out the Coincidency of Contraries, was no mean Discoverer; and that Sage who can assign the point of Coincidence, may be esteem'd a very able Practitioner. I am satisfy'd therefore that whatever you have produc'd on this head is strictly true:

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but

but I'd fain know, O *Sophia*, to what purpose, for what end you speak so.

Soph. What I would infer from this, is, That the Beginning, Middle, and End, the Birth, Growth, and Perfection of whatever we behold, is from Contraries, by Contraries, in Contraries, and to Contraries : And wheresoever Contrariety is, there is Action and Reaction ; there is Motion, Diversity, Multitude, and Order ; there are Degrees, Succession and Vicissitude. And therefore none who considers and reflects, will ever be discourag'd or lifted up with what he is, or hath for the present, how much soever the Qualifications and Fortune of others may appear good or bad, better or worse than his own. Thus I, with my divine Object, Truth (which has been so long banish'd, hid, born down, and overwhelm'd) have judg'd this Term, which is as it were the Beginning of my Return, Appearance, Exaltation and Magnificence, by the Appointment of Fate, so much the more to be regarded, by how much the greater have been the Contradictions and Oppositions.

Saul. Thus when one is to jump, and raise himself from the Earth with the greatest Nimbleness and Agility, he first bows his Body very much ; and when one would leap over a Ditch with the greatest ease, and most effectually, he must gather force by going eight or ten paces back.

Soph.

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Soph. And therefore I hope to find so much more Success for the future, by the Grace of Fate, the worse Success I have always had hitherto.

Saul. The more a Man is depress'd, and the lower he is in the Wheel of Fortune, he is so much the nearer to that point, which makes the Wheel turn round, and mount up to the top: One that t'other day gave Laws to the World, to day must lay his Head upon a Block. But pray, *Sophia*, please to give me a more particular account of your Design.

Soph. The great Thunderer, *Jupiter*, after having enjoy'd Youth so many Years, gave himself up to wild Ramblings, and took up all his time in the Affairs of Arms and Love: But now, being tam'd, he begins to decline in his Wantonness and Vices, and to lose the Taste of the Diversions and Entertainments of Youth and Manhood.

Saul. The Poets sometimes introduc'd and describ'd the Gods after this manner, but Philosophers never did. *Jupiter* then, and the rest of the Gods grow old! Then it is not impossible but they may have the River of *Acheron* to pass.

Soph. Hold, *Saulinus*; don't take me from my Subject, but hear me to an end.

Saul. Go on then, and I will listen with the greatest attention; being firmly persuaded that nothing can flow from your mouth but what is grave and weighty: but I doubt

my Head will not be able to receive and retain what you shall say.

Soph. Never fear that. *Jupiter*, I say, begins to advance in Years; and admits none into his Council, but such as have snowy Heads, and furrow'd Brows; such as have Spectacles on their Noses, Meal on their Chins, a Staff in their Hands, and Lead at their Feet: Such I mean, who have a just Imagination, a due Thoughtfulness, and a retentive Memory in the Head; a quick Apprehension in the Forehead; Prudence in the Eyes; Sagacity in the Nose; Attention in the Ears; Truth in the Tongue; Sincerity in the Breast; regular Affections in the Heart; Patience in the Shoulders; Forgetfulness of Affronts on their Back; Discretion in the Stomach; Continency in their Loins; Firmness and Constancy in their Limbs; Uprightness in their Steps; the Pentateuch of Decrees in the Left Hand; discussive Reason, instructive Knowledge, governing Justice, commanding Authority, and executive Power in the Right Hand.

Saul. He is very well provided for Counsellors: But will it not be necessary that he be first well cleans'd and purg'd from his Pollutions?

Soph. He does not now any more transform himself into Beasts. *Europa* does not horn him like a Bull: *Danae* does not lock him up like a Purse of Gold: *Leda* does not feather him like a Swan: The Nymph *Asteria*, and the
Phrygian

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Phrygian Boys don't bill him like an Eagle :
Dolida does not turn him into a Serpent :
Mnemosyne does not degrade him into a Shepherd : *Antiope* does not make a Half-Beast of him, by turning him into a Satyr : *Alcmene* does not transform him into *Amphytrion* : For the Helm which turn'd and directed this Ship of the Metamorphosis, is now become so infirm, that it can scarce resist the Violence of the Waves, and 'tis likely that for want of Water 'tis run aground. The Sails are so full of Holes and Rents, that the Wind blows in vain to fill them. The Oars, in spite of contrary Winds, us'd to push the Vessel forwards ; but now (let there be ever such a Calm, let the Field of *Neptune* be ever so smooth) in vain the Boatswain calls to pull, and hawl, and draw, for the Rowers are become like Men struck with a Palsy.

Saul. O! the grand Misfortune !

Soph. This is the reason why no-body now-a-days tells any more Stories of *Jupiter's* Carnality and Voluptuousness ; for truly the good Father is given up to Devotion.

Saul. As he was, I suppose, who had so many Wives, so many Maids, and so many Concubines ; after he was glutted, and cloy'd, and weary of them, he said, *VANITY OF VANITIES, ALL IS VANITY.*

Soph. He thinks of the Day of his Judgment : For the Term of six and thirty thousand Years, more or less, (as 'tis given out) is at hand. Then the Revolution of the

Year of the World threatens that another *Celius* will come and resume his antient Government. And by virtue of the Change made by the Trepidation of the Universe, as also by the Jumble, Confusion and Disorder of the Planets, he is afraid that Fate will dispose and order the Hereditary Succession otherwise than it was in the foregoing great mundane Revolution, whatever prognosticating Astrologers and other Diviners are pleas'd to say to the contrary.

Saul. He is afraid then lest some more wary *Celio* should come, who, to prevent all possible future Mischances, would take it in his head to banish his Sons, after the example of *Prestor John*, to the Seraglio's of Mount *Amarat*, and perhaps further, for fear some *Saturn* should take a fancy to geld him; and for the greater security defend himself with Steel-Breeches, and be sure never to lie down without Drawers of Diamond. And so, any such Attempt failing of Success, he will see a Bar put to all vexatious and troublesome Consequences; and the Birth-Day of the Goddess of *Cyprus*, the Fall of a limping *Saturn*, the exalting of *Jupiter*, the multiplying of Sons, and Son's Sons, Grandchildren and Grandchildren's Grandchildren, thro so many Generations as down to our times and all future times within the term set by Fate: all these things, I say, will thus be prevented.

Nec iterum ad Trojam magnus mittetur Achilles.

Things being in this condition, and Jupiter beholding his Death as it were drawing near, in the ungrateful Register of feeble Strength, and weak Force; he daily makes his warmest Devotions, and pours forth his most fervent Prayers to Fate, that in the Ages to come all things may happen according to his Wish.

Saul. You tell me amazing things, Sophia. Do you think that Jove is ignorant of the Nature and Temper of Fate, which by a proper and common Epithet, is intitled *Inexorable*? And 'tis likely, that in his leisure hours (if Fate allows him any) he sometimes turns over a Poet; and we need not make any difficulty to suppose that Seneca the Tragedian has fallen into his hands, who gives him this Lesson:

———*Dum Fata sinunt,
Vivite leti. Properat cursu
Vita citato, volucrique die.
Rota præcipitis vertitur anni.
Dura peragunt pensa sorores,
Nec sua retro fila revolvunt.
At genus hominum fertur rapidis
Obvia fati, incerta sui:
Stygias ultro quarimus undas.*

Soph. Altho this be the Nature and Disposition of Fate, and altho Jupiter himself knows

knows it is immovable, and that nothing can be, but that which must and shall be; yet he does not fail to run to his Destiny by such means. Fate hath ordain'd Prayers for what cannot be obtain'd, as well as for what can be obtain'd; and that transmigrating Minds may not be too much pain'd, it interposes a Draught of the River *Lethe* in the time of the Change, that so thro the benefit of Forgetfulness every one may be strongly dispos'd to preserve himself in his present state. Therefore Youths do not look back to the state of Infancy, Infants don't desire to return to their Mother's Bellies, and none of them all would wish to be in the same state in which he was before his present manner of Existence. A Hog would not die to be any other Creature than a Hog. A Horse would not change his Nature for any other. *Jupiter* is mightily afraid, that by very pressing Necessities he shall cease to be *Jupiter*. But the Mercy and Grace of Fate will not change his State, without swilling him in the Water of this River.

Saul. Is it so then, O *Sophia*? Was ever the like heard, that this same Deity must pour out Prayers, and live in fear of Justice? I wonder'd why the Gods were so afraid of breaking their Oaths, that they swore by the *Stygian* Lake: but now I perceive it is because of the Fees that the Gods themselves are oblig'd to pay.

Soph.

Soph. You have hit it. He hath order'd his Smith, *Vulcan*, not to work on Holy-Days. He hath commanded *Bacchus* not to assemble his Court, and not to allow his Votaries to commit Debauches, except in the time of Carnaval, and the principal Feasts of the Year, and that only after Supper-time about Sun-setting; and not that neither, without his special and exprefs Licence. *Momus*, who had spoken against the Gods, and (as they thought) censur'd their Slips too severely, and therefore was banish'd from their Consistory and Conversation, and was placed in the Star which is upon the tip of *Calisto's* Tail, without power to go beyond the bounds of that Parallel under which lies Mount *Caucasus*, where the poor God was consum'd with Cold and Hunger: *Momus*, I say, is call'd home, justify'd, restor'd to his former Condition, and is made Cryer in ordinary, as also upon extraordinary occasions, with a most ample Privilege to reprove Vices, without regard had to the Title or Dignity of any Person whatsoever. He hath forbid *Cupid* to wander any more up and down, in the presence of Men, Heroes, and Gods, without Breeches, as he uses to do; and hath enjoin'd him that he no longer offend the Eyes of the Heavenly Inhabitants, by showing his Buttocks in the *Via Lactea*, and the *Olympic Senate*: but that for the future he be cover'd at least from the Girdle down. And he hath strictly charg'd him not
to

to shoot an Arrow, unless into the natural Mark, under the greatest penalty; and that he make Men love like other Animals, causing them to fall in love at certain seasons; and as *March* is the ordinary time for Cats, and *May* for Asses, so let those Days be allotted to Men, in which *Petrarcha* fell in love with *Laura*, and *Dante* with *Beatrix*. And this is order'd in form of Interim, till the next general Council, the Sun entring into the tenth Degree of *Libra*, which is in the Head of the River *Eridanus* or *Po*, where *Orion* bends his Knee. Then shall he restore that natural Law, by which every Man is allow'd to have as many Wives as he can maintain and impregnate: For 'tis a vain and unjust thing, and perfectly against natural Order and Equity, that that Man-making Seed, which might raise up Heroes, and fill the empty Seats of Heaven, should be spilt upon a Woman already impregnated and great with Child, or upon some other worse Subjects, as it's often done upon illegitimate Strumpets, who for fear of Shame and Disgrace provoke Abortions.

Saul. Very well provided, in my mind! But what more?

Soph. This same *Ganymedes*, who, in spite of *Juno's* mortal grudge at him, was so much in favour, and who alone was permitted to accost *Jupiter*, and reach forth to him the three-furrow'd Thunder-bolts, while the Gods stood behind him at an awful distance;

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at present, I believe, if he hath no other thing to recommend him, than what he has lost, 'tis to be fear'd that from *Jupiter's* Page, he will not ha' so much interest as to be made the Squire of *Mars*.

Saul. How came this Change about?

Soph. Both from what I told you of *Jupiter* himself and his Change, and also from the envious *Saturn*, who some days ago, under pretence of Merriment and Sport, strok'd the young Man's Chin and Vermilion Cheeks with his rude Hand after such a manner, that his Face turn'd pale upon the Touch, and by little and little that Grace and Comeliness diminish'd, which was so powerful as to ravish *Jove* from Heaven, and made him be ravish'd by *Jove* in his turn to Heaven: And thus the Son of a Man was deify'd, and the Father of the Gods became a Bird. 2v

Saul. These are stupendous things! Go on.

Soph. He hath enjoin'd all the Gods, that none of their Pages, nor Gentlemen of their Bed-Chambers, shall be under the Age of Five and Twenty.

Saul. Ah, ah, what does *Apollo* say now of his dear *Iacintus*?

Soph. Oh! if you knew how much he is displeas'd!

Saul. I really believe that his Grief causes this Gloominess and Obscurity in the Heavens, which has lasted above a week: His
Breath

Breath produces thick Clouds, his Groans produce tempestuous Winds, and his Tears produce copious and heavy Rains.

Soph. You have guess'd it.

Saul. But what becomes of the poor Boy?

Soph. *Apollo* has a mind to send him to study the *Belles Lettres*, in some reform'd University or College, and commit him to the Care of some Pedant.

Saul. O treacherous Fortune! O deceitful Chance! Is this pretty Boy a fit bit for a Pedant? Were it not better to commit him to the Discipline of a Poet? to form him by the hands of an Orator, or to make him Cross-bearer? Were it not more expedient to tie him over to the Rules of——

Soph. No more, no more of that: What must be, shall be; and what was to be, is. But to compleat the History of *Ganymedes*; t'other night hoping to meet with as kind a Reception as he us'd to do, he presented a Bowl of Nectar to *Jupiter*, with his wonted childish Leering: but *Jupiter* fixing his angry Eyes upon him, said, 'Art thou not a sham'd, 'O Son of *Tros*? Do'st thou think thou 'wilt always be a Boy? 'Tis strange that 'thou do'st not grow in Discretion and Judgment, as thou growest in Years. Do'st 'thou not perceive that the time in which 'thou camest to deafen my Ears, as we were 'going out at the utter Court, is now past? ' *Silenus*, *Faunus*, and he of *Lampsacus*, and 'the rest thought themselves happy, if they ' had

‘ had but the opportunity of rinsing one of
 ‘ thy little Cups, or even to touch the Hem
 ‘ of thy Garment. And to preserve that
 ‘ Touch, they did not wash their Hands
 ‘ when they went to eat, or do whatever else
 ‘ they went about. Now consider with thy
 ‘ self, for thou must follow some other Cal-
 ‘ ling. I’ll have no more of thy Rogueries
 ‘ and waggish Tricks.’ If you had but seen
 the Countenance of this poor Boy or Youth,
 I know not whether Compassion or Jest, or
 a Strife between both would have affected
 you most.

Saul. Upon this occasion I believe that
 visit *Apollo*.

Soph. Take notice; for what you have
 already heard, is nothing to what you are
 to hear.

Saul. Possible!

Soph. Yesterday, which was the Anniver-
 sary for the Victory of the Gods over the
 Giants, immediately after Dinner, she who
 alone governs universal Nature, and to
 whom all the Happiness under Heaven is
 owing,

*Aeneadum genetrix, hominum divumque po-
 testas,*

Alma Venus, caeli subter labentia signa,

*Qua mare navigerum, qua terras frugiferentis
 Concelebras : per te quoniam genus omne ani-
 mantum*

Concipitur, visitque exortum lumina solis.

Te,

*Te, Dea, te fugiunt venti, te nubila cæli,
Adventumque tuum : Tibi suaves Dadala
tellus*

*Summittit flores, tibi rident aquora Ponti,
Placatumque nitet diffuso lumine Cælum, &c.*

Having order'd a Ball, she presented herself with such Grace and Comeliness, as would have charm'd and overcome *Charon* himself; and, as it was her bounden Duty, she went first to pay her Respects to *Jupiter*; who, instead of what he us'd to do, did embrace him with her left Arm, and press her Breast to his: Then with the two foremost Fingers of the right Hand pressing her under Lip, Mouth touch'd Mouth, Tongue Tongue, Teeth Teeth (too wanton Caresses of a Father towards his Daughter) and so they rose to the Ball.

Yesternight he laid his right Hand upon his Breast, and started back, (as who would say, *Noli me tangere*) with a compassionate Look, and a Countenance full of Devotion; and then spoke after this manner: ' Ah *Venus*, *Venus*, is it possible that you have not consider'd my Case, but especially your own, once in your Life? Can you believe that what Men say of us is true? viz. that whosoever of us is old, is always old; whosoever is young, is always young; whosoever is a Child, is always so; thus eternally continuing as we were, when we were first taken up into Heaven; and that,

' as

as our Pictures and Images are always the same upon Earth, so our vital Complexion is not subject to any Change or Alteration in Heaven.

‘ This day’s Feast brings into my mind that Disposition which I was in, when I thunder’d upon and overthrew the fierce Giants, who were so bold as to set *Ossa* upon *Pelia*, and *Olympus* upon *Ossa*; when I was able to throw down to the dark Caverns of devouring Hell the fierce *Briareus*, to whom his Mother *Terra* gave a hundred Arms and as many Hands, to enable him to attack Heaven, and throw a hundred Rocks against the Gods with great force: when I banish’d the bold and audacious *Typhens* to that place where the *Tyrrhenian* Sea joins it self with that of *Ionia*, thrusting him under the Isle of *Trinacria*, that so he might have a perpetual Tomb tho he was alive. From whence the Poet says,

*Vasta giganteis ingesta est insula membris
Trinacris; & magnis subiectum molibus urget
Æthereas ausum sperare Typhoea sedes.
Nititur ille quidem, pugnatque resurgere sæpe:
Dextra sed Ausonio manus est subiecta Peloro:
Lava Pachyne, tibi: Lilybæo crura premuntur:
Degravat Ætna caput, sub qua resupinus a-
renas
Ejectat, flammamque fero vomit ore Typhoeus,
&c.*

‘ I who thunder’d the Isle of *Prochita* upon
‘ another ; I who repress’d the Boldness of
‘ *Licaon*, and at the time of *Deucalion* melted
‘ the Earth rebellious against Heaven ; I
‘ who, by so many manifest and signal Per-
‘ formances, have shew’d that I am most
‘ worthy of my Authority, am not now able
‘ to make head against and withstand certain
‘ puny Men ; and I am constrain’d to let the
‘ World go as Chance and Fortune would
‘ have it, to my great dishonour and shame :
‘ and he that pursues Fortune, overtakes her ;
‘ and he that overcomes her, enjoys her.
‘ Now I am become like *Esop*’s old Lion,
‘ that the Ass kick’d without any danger,
‘ the Ape made mouths at, and the Hog
‘ rub’d her dirty side against, as at an insen-
‘ sible Block. Where I formerly had most
‘ noble Oracles, Fanes, and Altars ; now
‘ they are most unworthily demolish’d, and
‘ miserably profan’d ; and in their place Al-
‘ tars and Statues are erected to certain Per-
‘ sons whom I am asham’d to name, because
‘ they are worse than our Satyrs, Fauns, and
‘ other Half-Beasts, viler than even the Cro-
‘ codiles of *Egypt* : For these being led only
‘ by Magick and Mechanism, shew some
‘ signs of Divinity ; but the others are mere
‘ Dung of the Earth. And all this hath
‘ happen’d thro the ill-nature of Fortune,
‘ which is my Enemy ; which has not lifted
‘ up and exalted them so much to honour
‘ them, as to undervalue, slight, and despise
‘ us.

us. The Laws, Statutes, Worships, Sa-
crifices and Ceremonies, which I have
given, ordain'd, commanded and institu-
ted by my *Mercuries*, are broken and an-
nul'd; and in their place succeed the most
filthy and most abominable Villanies that
ever this blind Jade could encourage and
favour: that so as Men by us became He-
roes, they may after this become worse
than Brutes. The Smoke of roasted Flesh
offer'd upon the Altars in our Service,
comes no more to our Nostrils: but if
sometimes we have a desire to taste, we are
oblig'd to go thro Kitchens like the *Dii Pa-
tellarii*. And altho some Altars smoke with
Incense (*quod dat avara manus*) by little
and little; doubtless this Smoke is spent,
that there may not remain any footstep of
our holy Institutions. We know very well
by experience, that this World is just like
a skittish Horse, that knows very well when
he is rid by one who cannot manage him to
purpose; he bounces, and despises his Ri-
der, and strives to throw him out of the
Saddle; and when he hath thrown him
down, he turns and kicks him.

Behold how my Body is dry'd, and my
Brain moisten'd; Swellings arise, and my
Teeth fall; my Flesh turns of a golden,
and my Hair of a silver Colour; my Eye-
brows enlarge, and my Face contracts;
my Breath fails, and Coughing grows upon
me; I sit firmly, and walk unsteadily; my

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 ‘ Pulse trembles, and my Ribs grow toge-
 ‘ ther; my Bones grow small, and my Joints
 ‘ grow great: and to shut up all, what tor-
 ‘ ments me most, is, that when my Heels
 ‘ grow hard, my Calves grow soft; and the
 ‘ Bags of my Bagpipe grow long, and the
 ‘ Pipe it self is worn short. My Wife *Juno*
 ‘ is no longer jealous of me; my Wife *Juno*
 ‘ takes no more care of me. Not to speak
 ‘ of other Gods, I would have you seriously
 ‘ think of your own Husband *Vulcan*. He
 ‘ that us’d to beat the Anvil with so much
 ‘ vigour and force, that his loud and fiery
 ‘ Blows pierc’d to the Skies from ignivomous
 ‘ *Etna*; and the Eccho of the Concavities of
 ‘ the ringing *Vesuvius*, and stony *Taburnus*
 ‘ answer’d him; at present what is become
 ‘ of the Strength of my Smith, and your
 ‘ Husband? Is it not spent? Is it not spent?
 ‘ He has no more force to blow the Bellows
 ‘ for kindling his Fire: He has no more
 ‘ strength to lift the heavy Hammer, to
 ‘ strike the hot Metal.

‘ As for you, my dear Sister, if you will
 ‘ not give credit to what others say of you,
 ‘ only ask your Looking-Glass, and it will
 ‘ tell you, that by reason of the Wrinkles
 ‘ which have made bold with your comely
 ‘ Face, and the Furrows that the Plough of
 ‘ Time has drawn upon your Forehead, the
 ‘ Painters find daily more and more difficul-
 ‘ ty to draw you to the life, without offend-
 ‘ ing you. When you laugh’d or smil’d, these
 ‘ two

‘ two extraordinary genteel Dimples, two
 ‘ Centers, and two Points in the midst of so
 ‘ charming and lovely Graces, captivated the
 ‘ whole World, and added a great many more
 ‘ Beauties to your Countenance; so that if
 ‘ you only dally’d or sported a little, Love
 ‘ pop’d his sharp and burning Arrows at the
 ‘ Hearts of your Admirers. Now if we be-
 ‘ gin from the corners of your mouth, and
 ‘ end at the foremention’d part, from both
 ‘ sides we begin to discover the figure of
 ‘ four Parentheses, which being doubled, it
 ‘ looks as if they would shut your mouth to
 ‘ hinder you from laughing; having also
 ‘ these circumferential Arches which are be-
 ‘ tween the Ears and Teeth, to make you
 ‘ look like a Crocodile: Not to tell you, that
 ‘ whether you laugh or no, the internal Geo-
 ‘ meter who dries up your vital Moisture,
 ‘ who still makes your Skin come nearer
 ‘ your Bones, and devours your Fat, draws
 ‘ very deep parallel Lines upon you in great
 ‘ numbers, by which he shews you the direct
 ‘ way that leads you as it were to your
 ‘ Grave. What do you cry for, *Venus*?
 ‘ What do you laugh at, *Momus*? (he said
 this, seeing *Momus* showing his Teeth, and
Venus shedding Tears) ‘ Likewise *Momus*
 ‘ knows when one of these Jesters (one of
 ‘ which tells more Truths of his Actions in
 ‘ the Ear of his Prince, than all the Court
 ‘ besides; and by whom, those who dare
 ‘ not speak out, often make Motions and

' Proposals, and cause others to do the like,
 ' under the covert of a Jest) said that *Escu-*
 ' *lapius* had propos'd the Powder of Hartshorn
 ' for you, with Conserve of Coral, after
 ' having dig'd out two great Lumps of proud
 ' Flesh so secretly, that every Boy in Heaven
 ' knows of it. Look then, dear Sister, how
 ' that Traitor Time subdues and keeps us
 ' under, and how all of us are subject to
 ' Change: And what is most afflicting of all,
 ' is, that we have no Certainty, nor so much
 ' as Hope, to resume that Being and Form
 ' which we were sometime possess'd of. Let
 ' us go on, and not turn back: And as we
 ' have no remembrance of what we were
 ' before we were in this state of Being, so
 ' let us not expect to be able to know what
 ' we shall be hereafter. Thus Piety, Reli-
 ' gion, and the Fear of us, Honour, Respect,
 ' and Love vanish; all which were wont to
 ' attend our Majesty, Power, Providence,
 ' Virtue, Dignity and Beauty, as the Sha-
 ' dow does the Body; but all these are fled
 ' from us. Truth alone, with absolute Vir-
 ' tue, is immutable and immortal: and if she
 ' sometimes droops and hides her head, yet
 ' no sooner does her Handmaid *Sophia* reach
 ' forth her hand to lift her up, but she un-
 ' doubtedly rises again. Let us take heed
 ' therefore, that we offend not the Divinity
 ' of Fate, by injuring this double Deity, so
 ' much recommended, and so much favour'd
 ' by it. Let us reflect on our approaching
 ' future

‘ future State, and not, as if we were in-
‘ different about the universal Deity, be
‘ wanting to raise our Hearts and Affections
‘ to this Giver of all Good, and the Distri-
‘ buter of all Lots and Fortunes. Let us
‘ supplicate that Divinity, to bestow happy
‘ Genius’s upon us, in our Transfusion, Pas-
‘ sage, or Metempsychosis ; since however
‘ inexorable he be, we must attend him with
‘ Wishes, to be either preserv’d in our pre-
‘ sent state, or to enter into a better, or a
‘ like, or one but a little worse. Not to
‘ mention that the being well-affected to-
‘ ward this Supreme Deity, is as it were a
‘ sign of a favourable Event : As he who is
‘ determin’d to be a Man, is ordinarily and
‘ necessarily led by his Destiny to pass thro
‘ his Mother’s Belly. The Spirit that is pre-
‘ destinated to be embody’d with a Fish,
‘ must first be choak’d in Water ; after the
‘ same manner, he that is to be favour’d
‘ by the Gods, must obtain this by the
‘ means of good Wishes and good Actions.

The Second Part of the First Dialogue.

THE Great Father of the Celestial Kingdom having proceeded thus far in his Discourse by gentle steps, he groan'd; and having ended his Conversation with *Venus*, the Proposal of a Ball turn'd to a Resolution of calling a grand Council of the Gods of the round Table; that is to say, all those who are truly and originally Gods, and have a Head for Counsel; excluding all Sheep-Heads, Ox-Horns, Goat-Beards, Asses-Ears, Hogs-Eyes, Apes-Noses, Bucks-Foreheads, Pullets-Gizzards, Horse-Bellies, Mules-Feet, and Serpents-Tails. For this end Proclamation being made by the mouth of *Misenus* Son of *Eolus* (for *Mercury* scorn'd to do it, tho he had formerly been Trumpeter and Publisher of Edicts) all the Gods that were dispers'd thro the Palace, immediately assembled together. After they were all met, and silence kept, *Jupiter* appear'd with a sad and sorrowful Aspect, in the mean time advancing with a great Presence, and magisterial Dignity; but before he mounted his Throne, and appear'd in his Tribunal, *Momus* presented himself before him; who, according to his wonted Liberty of Speech, spoke with so low a Voice, that every one heard what he said. ' This Council, O Fa-
' ther,

' ther, ought to be delay'd to another day,
 ' and another occasion; for this humour of
 ' holding a Conclave immediately after din-
 ' ner, I doubt is owing to the liberal Hand
 ' of your unwary Cup-bearer: For Nectar
 ' that is not well-digested in the Stomach,
 ' does not comfort or refresh, but spoils and
 ' destroys the Temper, and disturbs the Fan-
 ' cy, makes some merry out of measure, and
 ' others extravagantly frolicksom, others su-
 ' perstitiously devout; some vainly heroick,
 ' some cholerick, others great Builders of
 ' Castles in the Air: insomuch that by the
 ' floating of these Vapours which pass thro
 ' Heads of a different Make and Complexion,
 ' every thing miscarries, and vanishes in
 ' smoke. 'Tis evident, *Jupiter*, that Nectar
 ' hath put the Species of wanton and frisking
 ' Thoughts into a terrible commotion in
 ' your Brain, and made you evil-dispos'd;
 ' for every body judges you (tho I am the
 ' only Person that dare tell it) overcome and
 ' oppress'd with Gall. What other Judg-
 ' ment can be pass'd upon your going about
 ' to handle Affairs so serious and weighty,
 ' that I don't pretend to understand them,
 ' much less to describe them in words; espe-
 ' cially in this juncture, that we are met un-
 ' prepar'd to give Counsel; on this occasion,
 ' that we are assembled to feast; at this
 ' time so soon after Dinner, and with the
 ' Circumstances of having eat well and drank
 ' better?' Now because it is neither custo-
 mary,

mary, nor very lawful for the rest of the Gods to enter into dispute with *Momus*, *Jupiter* after he had thrown him a Half-Smile, and scornful Leer, without troubling himself to answer him, he mounts his high Chair, sits down, and casts his eyes about upon the great Council of State that sat in a Circle to assist him. You may easily imagine, that at his Look every Heart begun to beat, being struck with Wonder and Fear, as well as fill'd with Reverence and Respect, which rise in mortal and immortal Breasts, whenever his Majesty presents it self. After having lower'd his Eye-brows a little, and look'd upwards, he empty'd his Breast of a fiery Sigh, and broke out in these words.

Jupiter's Speech.

‘ DON’T expect, O ye Gods! that, according to my wonted custom, I should thunder an artful Introduction into your ears, and a handsom Thred of Narration, together with a pleasant and comprehensive Epilogue to wind up the whole Discourse: Don’t look for an ornate Contexture of words, a fine Ranging of Sentences, a rich Apparatus of elegant Sayings, a sumptuous Pomp of elaborate Expressions; and, after the manner of Orators, Thoughts put thrice under the File, e’er they appear once on the Tongue.

*Non hoc, non hoc ista sibi tempus spectacula
poscit.*

Believe me, O ye Gods, for in believing me ye shall believe the Truth ; the chaste *Lucina* hath fill'd her silver Horns twelve times, since I resolv'd to call this Assembly this day, this hour, and upon such terms as you see ; and at this present I am more concern'd to find out what may hide our Disgrace and Misfortune, than I am to premeditate and find words suited to the Occasion of our meeting.

‘ I hear you are surpriz'd that I have call'd you from your Diversion at this time, and summon'd an Assembly of the Gods to meet in Council after Dinner. I find you grumble that I put you upon serious matters on a Day of Rejoicing ; and every one of you is disturb'd at the Sound of the Trumpet, and the publishing of the Proclamation. But tho the reason of these Actions and Circumstances depends merely upon my Pleasure, which has propos'd and instituted them ; and tho my Will and Decree be the very Reason and Ground of Justice ; yet, before I proceed any farther, I shall endeavour to remove all your Amazement and Confusion. Resolutions then ought to be slow, grave, and well weigh'd ; Counsel mature, secret, and cautious ; but Execution must be wing'd, swift, and quick.

‘ Don't

‘ Don’t think therefore, that some strange
‘ Humour hath seiz’d me at Dinner, and
‘ holds me captive ever since ; and that my
‘ Behaviour proceeds not from the Dictates
‘ of Reason, but from the Force of Nectar’s
‘ Fumes : For just this day twelve-month
‘ I begun to ruminate within my self, what
‘ I should execute on this day and hour.
‘ And I chose to meet you here just after
‘ Dinner, because bad News are very im-
‘ proper to be told to an empty Stomach. I
‘ thought it best to take you at unawares,
‘ because I am very sure that you are much
‘ more forward to come together to a good
‘ Feast, than to meet in Council, which you
‘ mortally hate : for some are afraid of it,
‘ lest they create to themselves Enemies ;
‘ some because they know not what side
‘ shall have the better ; some lest their Ad-
‘ vice should be slighted ; some because their
‘ Opinion is often rejected ; some lest they
‘ should be oblig’d to break thro that Neu-
‘ trality which they love to observe in doubt-
‘ ful Cases ; some to shun the occasions of
‘ burdening their Consciences ; in short,
‘ some for one reason, and some for ano-
‘ ther. I put you in mind at this time,
‘ my Brethren and Sons, that those whom
‘ Fate has allow’d to taste Ambrosia, and
‘ drink Nectar, and arrive at the Degree
‘ and Dignity of Majesty, are under a ne-
‘ cessity to bear with all the Uneasiness and
‘ Trouble it brings along with it. The
‘ Dia-

‘ Diadem, the Mitre, the Crown, add Dignity only to the Head they burden; the Royal Robe and Scepter adorn only that Body which they encumber.

‘ Would you know the Reason why I have fix’d upon a Feast-Day for this purpose, and particularly such a Day as this? Are you really of the mind, are you really of the mind I say, that this Day should be spent in Rejoicing? And are you not convinc’d that this Day should be accounted the most tragical Day in the whole Year? Who among you, that has justly consider’d, will not judg it a most disgraceful thing to celebrate the Commemoration of our Victory over the Giants, at a time when we are set at nought and defiance by the Scum of the Earth? O that omnipotent and inflexible Fate had pleas’d then to have driven us from Heaven, when the Dignity and Prowess of our Enemies should not have made our Overthrow so shameful! For this day we are in a worse Condition, than if we were not in Heaven, worse than when we were driven out of it; since that Fear of us, which render’d us so glorious, is gone; since the great Reputation of our Majesty, Providence and Justice, is blasted; and, which is worse, we have no Means or Force to repair our Misfortune, and vindicate our Honour; because Justice, with which Fate governs the Governours of the World, hath quite
‘ taken

' taken away all that Authority and Power
 ' which was so ill imploy'd by us. Our
 ' Shame and Nakedness are laid open, and
 ' made manifest to the Eyes of Mortals; and
 ' Heaven it self bears witness against our
 ' Miscarriages, with Evidence as clear and
 ' certain, as the Stars are bright and shining:
 ' For the Fruits, Relicks, Reports, Words,
 ' Writings and Histories of our Adulteries,
 ' Incests, Whoredoms, Wrath, Indignation,
 ' Rapine, and other Crimes and Wickednesses,
 ' are openly known upon Earth: And
 ' for a Reward of our Errors and Crimes
 ' we have committed greater ones, in ex-
 ' alting to Heaven the Triumphs of our Vi-
 ' ces, and Seats of our Debauches, leaving
 ' Virtue and Justice banish'd, bury'd and
 ' neglected in Hell.

' And to begin at lesser Matters, as at
 ' Venial Sins: Why has *Deltaton*, this Tri-
 ' angle I say alone, obtain'd four Stars near
 ' *Medusa's* Head, under *Andromeda's* Poste-
 ' riors, and above the *Ram's* Horn? Why,
 ' but to shew the Partiality of the Gods.
 ' What makes the *Dolphin* join'd to *Capri-*
 ' *corn* on the North, Lord of fifteen Stars?
 ' 'Tis that he may be able to see and con-
 ' template the Assumption of him who is
 ' the good Procurer (not to say Pander) of
 ' *Neptune* and *Amphytrite*. Why do the seven
 ' Daughters of *Atlantis* sit upon the Neck of
 ' the *White Bull*? Because he treasonably
 ' boasts that he is the Father of us Gods,
 ' having,

‘ having, as he pretends, supported us and
 ‘ Heaven that was going to decay ; or to
 ‘ shew the Levity and Inconstancy of our
 ‘ Godships, for having plac’d them there.
 ‘ Why did *Juno* adorn *Cancer* with nine
 ‘ Stars, besides the other four which stand
 ‘ round them, and are for no use ? only out
 ‘ of Caprice, because he pinch’d *Alcides*’s Heel
 ‘ when he fought with this huge Giant.

‘ Who can tell me any other reason than
 ‘ the simple and irrational Decree of the
 ‘ Gods, why *Serpentaurus* (call’d by us
 ‘ *Greeks Ophiulcos*) together with his Lady
 ‘ possesses the Bounds of six and thirty Stars ?
 ‘ What weighty and reasonable Cause can
 ‘ be assign’d why *Sagittarius* usurps one and
 ‘ thirty Stars ? Because he was Son to *Eufche-*
 ‘ *mia*, Nurse or Foster-Mother to the Mu-
 ‘ ses. Why did he not rather own his Mo-
 ‘ ther ? because he learn’d to dance, and
 ‘ play comical Tricks. Why has *Aquarius*
 ‘ four and forty Stars near *Capricorn* ? may
 ‘ be because he sav’d the Daughter of *Venus*
 ‘ in a Lake. Why not others (to whom we
 ‘ Gods are so much beholden) who have
 ‘ their Graves in the Earth, rather than this
 ‘ Fellow, whose Service is not worthy of such
 ‘ a Recompence as this spacious Field ? Let
 ‘ *Venus* give a reason why she was pleas’d to
 ‘ order it so.

‘ Altho *Pisces* deserve some Reward for
 ‘ having driven from the River *Euphrates*
 ‘ that Egg, which being hatch’d by a Dove,
 ‘ brought

‘ brought forth the Mercy of the Goddess of
‘ *Paphus*; yet do you think it reasonable
‘ they should be adorn’d with four and thir-
‘ ty Stars, besides the other four that stand
‘ round them, and dwell out of the Water,
‘ in the most noble and pleasant Region of
‘ Heaven? To what end does *Orion* stand
‘ in a warlike Posture, with his Arms bran-
‘ dish’d, embroider’d with eight and thirty
‘ Stars in the Eastern Latitude of *Taurus*?
‘ He stands there upon a mere Caprice of
‘ *Neptune*, who not satisfy’d to exercise his
‘ Power and Prerogatives under Water,
‘ where his lawful Dominion lies, meddles
‘ with such little Matters out of his own Pa-
‘ trimony. You know that the Hare, Dog,
‘ and little Bitch have three and forty Stars
‘ in the South, only for playing two or three
‘ little Tricks, such as obtain’d Places for
‘ the *Hydra*, the *Cup*, the *Dragon* and the
‘ *Raven*, that got one and forty Stars in
‘ memory of the Gods sending the *Raven*
‘ one day to bring them some Water to
‘ drink; but the Raven by the way met
‘ with a Fig-Tree which bore Figs: This
‘ Bird found by the Taste they were ripe,
‘ and so fell to eating. When he had done,
‘ he remember’d the Water, and so went to
‘ fill his Pitcher; but seeing a Dragon there
‘ he was afraid, and so return’d to the Gods
‘ with an empty Barrel. The Gods willing
‘ to make known how well the *Raven* had
‘ imploy’d its Wit and Judgment, have de-
‘ scrib’d

scrib'd in Heaven this History of so pretty and useful a Servant. You see how well we have spent our Time, Ink and Paper. Who has predestinated the Southern Crown, which lies under the Bow and Feet of *Sagittarius*, adorn'd with thirteen shining Topazes, to be eternally without a Head to fill it? Is it not a fine thing to see that Fish which is under the feet of *Aquarius* and *Capricorn*, divided into twelve Eyes, with six other that encompass her? I won't say any thing of Altars, Censers, Lamps, or Vestries, because 'twas never so necessary to be in Heaven as now, when we have no Interest on earth. At this time the Religion and Worship of the Gods upon earth, may be consider'd only as a Relick, or as a Plank of a Ship that has suffer'd Shipwreck.

' I say nothing of *Capricorn*, because he appears to me most worthy of a heavenly Possession, for doing us the favour to show us how *Python* was to be overcome: for it would have been necessary else for the Gods to change and transform themselves into Beasts, before they could have the honour to enter into this War; and he hath instructed us in this Doctrine, *viz.* That he who knows not how to make himself a Brute, cannot maintain his Dignity in a nobler state.

' I don't speak of the *Virgin*, because her Virginity is safe no where but in Heaven, having *Leo* on one side, and *Scorpius* on the

9
 19
 ' other for a guard. The poor little Girl is
 ' fled from the Earth, because the excessive
 ' Lust and Wantonness of the Women, who
 ' the bigger their Bellies grow, love the
 ' Sport the better, would violate her Chasti-
 ' ty, even tho she was in her Mother's
 ' Womb; and therefore she enjoys her six
 ' and twenty Caruncles, besides other six
 ' which are within her, and lie out of view.
 ' I dare say nothing of the spotless Majesty
 ' of these two Asses which shine in the space
 ' of *Cancer*; because chiefly of these, both
 ' by Justice and Reason, is the Kingdom of
 ' Heaven; as I shall invincibly demonstrate
 ' by most powerful Reasons some other time,
 ' for I dare not speak now of such an im-
 ' portant matter, so much as *en passant*. But
 ' I am only griev'd and vex'd that these two
 ' divine Animals have been so scurvily trea-
 ' ted, not having so much as a House of
 ' their own to dwell in, but are glad to take
 ' Lodgings of that retrograde aquatick Ani-
 ' mal: Besides, we have bestow'd on them
 ' only two little pitiful Stars to each one,
 ' and these two only of the fourth Magni-
 ' tude.

' I shall determine nothing at present a-
 ' bout the *Altar*, *Capricorn*, *Virgo*, or *Asini*,
 ' altho I am very much displeas'd that any of
 ' them should not be treated according to
 ' their Dignity, but instead of being ho-
 ' nour'd, are perhaps injur'd and affronted:
 ' but I turn to other purposes, which are
 ' weigh'd

‘ weigh’d in the same Scales with the former.

‘ Is it not reasonable that the other Rivers on Earth should grumble by reason of the wrong they suffer? For, pray, why should *Eridanus* have his four and thirty Lights, which appear beyond, and on this side of the Tropick of *Capricorn*, rather than others as deserving and great, and others more deserving and great than he? Is it enough to say that the Sisters of *Phaeton* have their Lodgings there? Or perhaps you think he should be so celebrated, because at that place fell by my hand the thunder-struck Son of *Apollo*, for having bubbl’d his Father out of his Office, Dignity and Authority. Why was *Bellerophon*’s Horse mounted up to Heaven to be cloth’d with twenty Stars, tho his Rider lies bury’d on earth? To what purpose does that Arrow, which shines with five Stars with which ’tis enamel’d, stand so near to *Aquila* and the *Dolphin*? Surely it is very much out of humour, that it is at such a distance from *Sagittarius*, who would otherwise give him very good Employment, after having shot that which he has bended. Now I wou’d fain know what this Harp made of Ox-horns, in form of a *Testudo*, does between the Skin of the Lion, and the Head of this white sweet Swan. I’d fain know if it stays there in honour of the Tortoise, or of the Horns, or of the Harp;

‘ or that every one might see the Art of *Mer-*
‘ *cury* who made it, or in testimony of his
‘ vain and dissolute Boasting.

‘ Behold, O ye Gods, our Business! This
‘ is the noble Work of our hands, by which
‘ we do honour to Heaven. See the fine Fa-
‘ bricks, not much unlike those which Chil-
‘ dren make of Clay, Mud, Twigs, Boughs,
‘ and Branches; thus imitating the Work of
‘ grown Men. Do you think that we must
‘ not give account and reason of these things?
‘ Can you believe we shall be less question’d,
‘ interrogated, judg’d, and condemn’d for
‘ idle Works, than for idle Words? The
‘ Goddesses Justice, Temperance, Constan-
‘ cy, Liberality, Patience, Truth, Memory,
‘ Wisdom, and a great many more Goddesses
‘ and Gods, are banish’d not only from Hea-
‘ ven, but also from Earth: and in their
‘ room, and in the stately Palaces built by
‘ the most high Providence, succeed Dol-
‘ phins, Goats, Ravens, Serpents, and other
‘ Uncleanesses, Levity, Caprice and Hu-
‘ mour. If what I say gives you any uneasi-
‘ ness; and if you are touch’d with Remorses
‘ of Conscience for the Good you have omit-
‘ ted and neglected; how much more, think
‘ ye, ought those to be prick’d and pierc’d to
‘ the heart, for the horrid Crimes and Wic-
‘ kedness, which we were so far from re-
‘ penting of, that we even celebrated Tri-
‘ umphs, and erected Trophies for them,
‘ not only in a decay’d and ruinous Chappel,
‘ and

‘ and earthly Temple, but even in Heaven,
 ‘ and in the eternal Stars? Mistakes and Mis-
 ‘ carriages committed thro Frailty, and un-
 ‘ instructed Levity, may be born with, and
 ‘ easily pardon’d : But what Mercy, what
 ‘ Favour can be pleaded for those, who being
 ‘ placed as the Presidents of Justice, never-
 ‘ theless, as a Reward of most criminal Mis-
 ‘ takes, commit greater ones, by honouring,
 ‘ rewarding and exalting to the Heavens the
 ‘ Delinquents together with their Crimes?
 ‘ For what great and virtuous Action did
 ‘ *Perseus* obtain six and twenty Stars? For
 ‘ having kill’d the *Gorgons* while they were
 ‘ asleep, by favour of the Wings, and Shield
 ‘ of Crystal which render’d him invisible, in
 ‘ the Service of *Minerva*, to whom he pre-
 ‘ sented *Medusa’s* Head? But this was not
 ‘ enough, that he should stand there; but
 ‘ for long and famous Memory, his Wife *An-*
 ‘ *dromeda* must appear to him with her three
 ‘ and twenty, as also his own Father-in-
 ‘ law *Cepheus*, with his thirteen Stars, who
 ‘ expos’d his innocent Daughter to the mouth
 ‘ of a Whale for a Caprice of *Neptune*, who
 ‘ was offended at her Mother *Cassiopeia*, who
 ‘ thought herself more beautiful than the
 ‘ *Nereides*. And yet his Mother is to be seen
 ‘ there now sitting in her Chair, adorn’d with
 ‘ other thirteen Stars, upon the Confines of
 ‘ the Artick Circle. What does that Fa-
 ‘ ther of the Lambs with Wool of Gold,
 ‘ with his eighteen Stars, besides these seven

' which encompasses him; what does he, I
 ' say, bleating upon the Equinoctial? 'Tis
 ' perhaps to proclaim the Simplicity and
 ' Folly of the King of *Colehos*, the Impu-
 ' dence of *Medusa*, the lustful Temerity of
 ' *Jason*, and the unjust Providence of us here
 ' present. These two little Striplings which
 ' succeed the Bull in the Zodiack with their
 ' eighteen Stars, besides the seven By-
 ' standers which are without form, pray
 ' what good or fine thing do they discover,
 ' except the reciprocal Love of two Bur-
 ' dashes?

' For what reason hath *Scorpius* obtain'd
 ' the Reward of one and twenty Stars,
 ' besides the eight which are in his Fore-
 ' part, and the nine which are round him,
 ' and other three without form? For a
 ' Reward of the Homicide directed by the
 ' Levity and Envy of *Diana*, upon her Rival
 ' Hunter *Orion*. You know, that *Chiron*
 ' with his Beast obtain'd in the Southern
 ' Latitude of Heaven sixty six Stars, for
 ' being pedantick Tutor to the Boy who
 ' ow'd his Original to the Whoredom of *Pe-
 ' leus* and *Thetis*. You must know likewise,
 ' that *Ariadne's* Crown, in which shine eight
 ' Stars, and which is situated upon *Boote's*
 ' Breast and the Serpent's Folds, is placed
 ' there in perpetual memory of the unlawful
 ' Love of *Bacchus*, when he embrac'd the
 ' King of *Crete's* Daughter, after *Theseus* who
 ' had first deflower'd her, and then turn'd
 ' her

' her off. The Lion that carries a Basilisk in
 ' his Heart, and possesses the space of five
 ' and thirty Stars; pray what is he always
 ' a doing in *Cancer*? He is there perhaps in
 ' company with his Fellow-Soldier and Ser-
 ' vant, the Servant of angry *Juno*, whom she
 ' caus'd to destroy the *Cleonian* Territories,
 ' that so she might have an occasion to set
 ' the mighty *Alcides* at work against him.
 ' The invincible and laborious *Hercules*, my
 ' Son, who with his Club and Lion's Skin
 ' defends himself, hath better deserv'd eight
 ' and twenty Stars, for so many heroical
 ' Actions, than any other whatsoever. But
 ' to tell the truth, I don't think it conve-
 ' nient that he should hold this place, from
 ' whence he puts his Knee before the Eyes of
 ' Justice; the wrong that's done to the con-
 ' jugal Knot of my *Juno*, by me and the
 ' Whore *Megara* his Mother. The Ship of
 ' *Argus*, in which are fix'd five and forty re-
 ' splendent Stars near the Antartick Circle,
 ' is it placed there for any other end, than
 ' to eternize the Memory of the great Mis-
 ' carriage of the wise *Minerva*, who by this
 ' means instituted the first Pirates, that so
 ' the Sea might not be without its busy Rob-
 ' bers more than the Land?

' But to turn our view to the Girdle of
 ' Heaven: Why does that Bull at the begin-
 ' ning of the Zodiack possess two and thirty
 ' clear Stars, not to name that which is upon
 ' the point of the Northern Horn, and eleven

' others which are call'd formless? Because,
 ' forsooth, *Jupiter* ravish'd the Daughter of
 ' *Agenor*, the Sister of *Cadmus*! What Ea-
 ' gle is that in the Firmament, which usurps
 ' the space of fifteen Stars beyond *Sagittarius*,
 ' towards the Pole? There *Jupiter* was
 ' weary when he celebrated the Triumph
 ' of ravish'd *Ganymedes*, and the victorious
 ' Flames of Love. This Bear, this Bear, O
 ' ye Gods! why is she placed in the most
 ' conspicuous part of the World, as in a
 ' high Lanthorn, as in the most airy and
 ' spacious Court, and most famous Spectacle
 ' in the Universe that can present it self to
 ' our eyes? Perhaps that every body might
 ' see the Conflagration which the Father of
 ' the Gods kindled after the Conflagration
 ' of the Earth by *Phaeton*'s Chariot, when he
 ' repair'd the Ruins of the Fire, by calling
 ' up the frighted Rivers out of the Caverns
 ' of the Earth; namely, in the *Arcadian*
 ' Territories. Behold another Fire kindled
 ' in my Breast, coming from the bright and
 ' shining Countenance of the Virgin *Nona-*
 ' *crina*, which enter'd at my Eyes, scalded
 ' my Heart, burnt my Bones, and penetra-
 ' ted even to the Marrow: so that neither
 ' Water, nor any other Remedy, could cool
 ' or quench my Flame. There was in this
 ' Fire an Arrow which pierc'd thro my Heart,
 ' a Band which tied my Soul, and Talons
 ' which carry'd me away from my self, and
 ' made me a Prey to her Beauty. I commit-
 ' ted

'ted sacrilegious Whoredom, I violated the
 'Society of *Diana*, and was unjust to my
 'most faithful Consort: I represented to my
 'self the Brutality of my Excess, in the
 'form and shape of a Bear; and was so far
 'from conceiving Horrour at this abomina-
 'ble sight, that this same Monster appear'd
 'so lovely to me, and pleas'd me to such a
 'degree, that I was willing the lively Image
 'of it should be exalted to the highest and
 'most magnificent Seat of the heavenly Fa-
 'brick. This is the Crime, this the Bru-
 'tality, this the horrible Blot, which the
 'Water of the Ocean disdain'd and abomi-
 'nated to wash; that *Thetis*, for fear of pol-
 'luting her Waves, would not suffer to ap-
 'proach her Abode; that *Dictynna* hath for-
 'bid entrance into her Desert, for fear of
 'profaning her sacred College; and the *Ne-*
 '*reides* and Nymphs have shun'd for the
 'same reason.

' I a poor miserable Sinner tell my Sin, I
 'tell my most grievous Sin, in the presence
 'of absolute unspotted Justice, and before
 'you. To this time I have sinned most
 'grievously, and by my bad Example have
 'given you occasion and permission to do the
 'like. And withal I confess, that both you
 'and I have most deservedly incurr'd the
 'Displeasure of Fate, which makes us be
 'disown'd any longer for Gods; and so given
 'up Heaven to the Abominations of the
 'Earth. Fate hath dispens'd. with the
 ' breaking

‘ breaking down of our Temples, Images
‘ and Statues upon Earth, that those who
‘ unjustly exalted things of a base and low
‘ nature, may be thrown down from their
‘ exalted State.—Alas, O ye Gods! what
‘ shall we do? what shall we think? what
‘ can we expect? We have foully prevari-
‘ cated, we have persisted in our Crimes,
‘ and we see Punishment is join’d to and
‘ continu’d with our Crimes.

‘ Let us provide then, let us provide a-
‘ gainst what may befall us: For as Fate
‘ hath not put it out of our power to fall,
‘ so she hath not put it out of our power to
‘ rise again: And as we have been forward
‘ to fall, so let us also be ready to set our
‘ selves upon our Feet again. If we will
‘ make that Reparation which is in our
‘ power, we may without difficulty free
‘ our selves from that Punishment, which our
‘ Crimes have made us undergo, and than
‘ which a worse could not have befall’n us.
‘ If we are ty’d by a Chain of Crimes, we
‘ may be loos’d by the Hand of Justice. If
‘ our Levity hath depress’d us, our Gravity
‘ must raise us up. Let us return to Justice,
‘ by departing from which, we have de-
‘ parted from our selves; so that we are no
‘ more Gods, we are no more our selves.
‘ We must return to her, if we would return
‘ to our selves. The Order and Manner of
‘ this Reparation is, first to remove from our
‘ Shoulders the grievous weight of Crimes
‘ which

which burden us ; to remove from before our Eyes the Veil of Inconsideration which blinds us ; to empty our Minds of Self-Love that retards us ; to cast far from us all those vain Thoughts that disturb us ; to demolish all the Engines of Errors, and Edifices of Perversity, which hinder us in our way, and stop our Progress. Let us ruin and annul, as much as possible, the Triumphs and Trophies of our ungodly Deeds, that so a true Repentance for our past Errors may appear at the Tribunal of Justice. Up, O ye Gods ! and remove from Heaven all these Spectres, Statues, Images, Pictures, Figures, Processes and Histories of our Avarice, Lusts, Thefts, Hatred, Contempt and Shame.

Let us leave this dark and gloomy night of our Errors, and accept of the Invitation from the charming Morning of a new day of Justice : And let us place our selves in such a manner, that the Rising Sun may not see our Uncleanesses. We must not only make our selves clean and beautiful, but we must also scour and polish our Abodes and Houses. We must purify our selves both without and within. We must first, I say, place our selves in the intellectual Heaven which is within us, and afterwards in that sensible corporeal Heaven which presents it self to our Eyes. Let us remove from the Heaven of our Minds the Bear of Deformity, the Arrow
‘ of

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‘ of Detraction, the Horse of Levity, the
‘ Dog of Murmuring, the little Bitch of
‘ Flattery. Let us banish the *Heracles* of
‘ Violence, the *Harp* of Conspiracy, the
‘ *Triangle* of Impiety, the *Bootes* of Incon-
‘ stancy, the *Cepheus* of Cruelty, the *Dragon*
‘ of Envy, the *Swan* of Imprudence, the
‘ *Cassiopeia* of Vanity, the *Andromeda* of La-
‘ ziness, the *Perseus* of vain Anxiety. Let
‘ us chase away the *Ophiolcus* of Evil-speak-
‘ ing, the *Eagle* of Arrogance, the *Dolphin* of
‘ Lust, the *Horse* of Impatience, the *Hydra*
‘ of Concupiscence, the *Whale* of Gluttony,
‘ the *Orion* of Rage, the *River* of Superfluity,
‘ the *Gorgon* of Ignorance, the *Hare* of vain
‘ Fear. Let us no longer carry in our Breast
‘ the *Argo* of Avarice, the *Bowl* of Infobrie-
‘ ty, the *Balance* of Iniquity, the *Cancer* of
‘ Slowness, the *Capricorn* of Deceit. Let us
‘ not come near the *Scorpion* of Guile, the
‘ *Centaur* of animal Affection, the *Altar* of
‘ Superstition, the *Crown* of Pride, the *Fish*
‘ of shameful Silence. May the *Twins* inde-
‘ cent Familiarity, the *Bull* of Concern for
‘ mean things, the *Ram* of Inconsiderateness,
‘ the *Lion* of Tyranny, the *Aquarius* of Dis-
‘ soluteness, the *Virgin* of fruitless Conver-
‘ sation, and the *Sagittarius* of Detraction
‘ fall with them. If we thus purge our Ha-
‘ bitations, O ye Gods! if we thus renew
‘ our Heaven, the Constellations and In-
‘ fluxes shall be new, the Impressions and
‘ Fortunes shall be new; for all things de-
‘ pend

pend upon this upper World, and contrary Effects depend on contrary Causes. O happy! O truly fortunate we! if we could make a good Colony of our Minds and Thoughts. If any among you is not pleas'd with his present Condition, yet I hope he is pleas'd with the present Counsel. If we would change our State, we must change our Manners. If we would have that good and better, these must not be as they are now, or worse. Let us purify our inward Affections; since by informing this internal World, it will not be hard to make Advances towards reforming the sensible and external World. I see you have done the first, O ye Gods! I see your Determination; it is made, it is suddenly made, because it is not subject to the Counterpoise of Time.

‘ Now let us go on to the second, that is, to the external, corporeal, sensible and local World. But we must proceed upon certain Reason, with Succession and Order; we must view and compare one thing with another, one Reason with another, before we determine. For as some time is spent in the disposing of corporeal things, so the execution of them cannot be made in an instant. I allow then that you have three days to decide and determine among yourselves, whether this Reformation should be made or no: For by the Ordinance of Fate, I no sooner propos'd this, but you
‘ judg'd

' judg'd it most convenient and necessary.
 • 'Tis not by external Signs, Figures and Sha-
 • dows, but really and in truth, that I per-
 • ceive your Dispositions, as you reciprocal-
 • ly see mine; and I no sooner touch'd your
 • Ears with my Proposals, but you touch'd
 • my Eyes with the Splendour of your Con-
 • sent.

' It remains then that you think and con-
 • fer with one another, about the manner
 • how we must provide for those things that
 • are to be dispatch'd from Heaven, for
 • which we must prepare and order other
 • Countries and Habitations; and how these
 • Seats may be fill'd, so that Heaven may
 • not remain a Desert, but be better adorn'd
 • and inhabited. When the three days are
 • over, you must come into my Presence
 • with mature Thoughts and Reflections up-
 • on all these things; so that when we meet
 • the fourth day, we may be able to deter-
 • mine and pronounce what shall be the Form
 • of this Colony. *Dixi.*'

Thus, O *Saulinus*! Father *Jupiter* touch'd
 the Ears, kindled the Spirits, and mov'd the
 Hearts of the celestial Senate and People;
 when he openly discover'd in their Counte-
 nances and Gestures (while he discours'd)
 that what he propos'd to them was con-
 cluded and determin'd in their Minds.
 They all with one Voice and Tone said, We
 very willingly consent, O *Jupiter*, to effect
 what

what you have propos'd to us, and what Fate hath certainly predestinated. Here succeeded the approving Hum of the Multitude, there appear'd Signs of a glad Resolution; here appear'd Tokens of a voluntary Obedience, there of Thought; here Applause, there wagging the Head; here one sort of Look, there another, till the time of Supper drew near, and then one went to one place, another to another place.

Soul. These are no small Matters, *Sophia.*

The Third Part of the First Dialogue.

Sophia. **T**HE fourth Day being come, and it being about the Hour of Twelve, they all met in the General Council, where not only all the principal Gods were allow'd to come, but likewise all the rest who have a Place in Heaven by the Law of Nature. The Senate and the whole Tribe of Gods being set, and *Jupiter*, according to Custom, being mounted upon his Throne of Saphire, with that kind of Diadem and Robe which he uses to appear with only in the most solemn Councils: All things being settled, and the Company in a Posture of Attention, and profound Silence commanded, in such sort, that the whole Assembly seem'd to be so many Statues or Pictures, the God *Mercury* presented himself with his Orders, Ensigns

signs and Instructions; and placing himself before *Jupiter*, he declar'd, interpreted and explain'd what none of the Council was ignorant of: which however was fit to be pronounc'd, to observe the Form and Decorum of the Statutes; that is, that the Gods were ready and prepar'd, without Deceit or Guile, and with a free and spontaneous Will, to receive and put in execution whatsoever should be concluded, appointed and order'd by the present Synod. When he had said this, he look'd round upon the Gods that stood about him, and requir'd them to declare and ratify what he had set forth in their name in the presence of the Almighty Thunderer, by lifting up their hands; and so it was done. Then the great *Protoparent* open'd his Mouth, and broke out into these words: ' If our
' Victory, O ye Gods! over the Giants, was
' glorious; over the Giants, I say, who all of
' a sudden rose up against us, who were fo-
' reign and open Enemies, who attack'd us
' only from *Olympus*, and who endeavour'd,
' but could not throw us down from Hea-
' ven; how much more glorious and honou-
' rable will a Victory over our selves be, who
' were victorious over them? How much
' more honourable and glorious, I say, will
' a Victory over our Affections be, which
' have so long triumph'd, which are our in-
' ward and domestick Enemies, which ty-
' rannize over us on every quarter, and
' which have toss'd and driven us from our
' selves? ' If

‘ If then that Day on which we obtain’d a Victory, the Fruits whereof disappear’d in a moment, was thought worthy to be a Day of Feasting and Rejoicing; how much more ought this Day to be celebrated with Joy and Gladness, the fruitful Glory of which will last to all future Generations? Let us change the Day of Rejoicing for our Victory over the Giants, to a Day of Rejoicing for our Victory over our selves. Let the Day in which we purg’d Heaven, be more solemn and joyful to us, than ever the Departure of the leprous People could be to the *Egyptians*, or the Freedom from the *Babylonish* Captivity to the *Hebrews*. This day Sickness, Pestilence, Leprosy, are banish’d from Heaven to the Deserts; this day is broken that Chain of Crimes, and those Fetters of Errors which bound us over to eternal Chastisement. Now then, you being all in a good Disposition to go on in this Reformation, and having (as I understand) premeditated upon the manner of perfecting it; I shall go on, in order to speak to every Particular, according to my best Judgment. And when any thing I propose seems worthy of Approbation, tell me so; if any thing seems inconvenient, let me know it; if you think you can do better, declare so; if any thing ought to be abolish’d, tell me your Opinion; if any thing ought to be added, let me hear it: for every one has full liberty

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‘ to

‘ to give his Vote ; and whoever is silent, is
 ‘ suppos’d to acquiesce.’ At this all the Gods
 rose up, and by that sign ratify’d what was
 propos’d.

‘ To begin then at the Head, (said *Jupiter*)
 ‘ let us consider in the first place the Affairs
 ‘ of the North, and make provisions about
 ‘ them ; and then, by regular Steps, let us
 ‘ proceed in order till we arrive at the end.
 ‘ Tell me freely what your Judgment and
 ‘ Thoughts are concerning that Bear there ?’
 The Gods who first heard these words, laid
 it upon *Momus* to answer ; who said, ‘ ’Tis
 ‘ a great Scandal, O *Jupiter*, and greater
 ‘ perhaps than you are aware of, that in the
 ‘ most celebrated part of Heaven, in that
 ‘ part which *Pythagoras* (who understood that
 ‘ the World had Arms and Legs, a Body
 ‘ and a Head) said was the upper part of
 ‘ that, to which is opposite the other Ex-
 ‘ treme which he call’d the lower Region :
 ‘ according to what a Poet of that Sect sings.

*Hic vertex nobis semper sublimis, & illum
 Sub pedibus Styx atra videt, manesque pro-
 fundi.*

‘ There where the Mariners consult in the
 ‘ uncertain and untrodden Paths of the Sea ;
 ‘ towards which all the Passengers who suf-
 ‘ fer Storms and Tempests lift up their hands ;
 ‘ which the Giants aspire at ; there where
 ‘ the fierce Generation of *Belus* rais’d the
 ‘ Tower

The First Dialogue.

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Tower of *Babel*; where the Magicians of the Steel Looking-Glass sought for the Oracles of *Floron*, one of the great Princes of the artick Spirits; where the Cabalists say *Samael* would have rais'd a Throne, that he might be like the mighty Thunderer; there have you placed this ugly huge Monster of a Brute, not with supernumerary Eyes, or Beard, or Hands, or Feet, or any other less noble part of the Body, but with a Tail, (which against the nature of the Bear-kind, *Juno* tack'd on behind) which serves as a worthy Index to the magnificent Pole and Support of the World, to all Contemplators in Heaven, in the Sea, and Earth. And as you did very ill in fixing her there, so you will do well to remove her from thence: And see you tell us where you will send her, and what you would have to come in her room.' 'Let her go (said *Jupiter*) where you Gods think best, either to the Bear-Garden of *England*, or the *Orsini* or *Cesarini* of *Rome*, if you would have her go into a City of great renown.' I would have her imprison'd in the Dens of *Bern*, said *Juno*. 'Don't be so ill-natur'd, my dear Wife, (said *Jupiter*) she may go where she will, provided she is free. And because this is the most eminent place, when she leaves it, I will have Truth to succeed her. For there the Nails of Detraction do not come; the Poison of Envy does not kill; the Darkness of Error does

‘ not penetrate. There she shall stand firm
 ‘ and stable ; there she shall not be agitated
 ‘ by Waves and Tempests ; there she will
 ‘ be a sure Guide to those that wander thro
 ‘ this Sea of Errors and Mistakes ; from
 ‘ thence will be seen the clear and pure Mir-
 ‘ ror of Contemplation.’

Old Father *Saturn* said, ‘ What shall we do
 ‘ with this *Ursa Major* ?’ *Momus* answer’d,
 ‘ Let her go (for she is old) and be Waiting-
 ‘ Maid to the young *Ursa Minor* ; but take
 ‘ care that she don’t become her Bawd :
 ‘ which if she do, we will condemn her to
 ‘ serve some Beggar, who may get his Living
 ‘ by her, by making a Show of her, and
 ‘ causing little Children and the like to ride
 ‘ upon her, to cure the Quartan Ague, and
 ‘ other lesser Diseases.’

Mars demanded of *Jupiter*, What they
 should do with their huge Dragon ? Says
Momus, ‘ Our Father hath given an answer
 ‘ to that ; and it is this : It is an useless
 ‘ Beast, and better dead than alive ; how-
 ‘ ever, if you please, we will send it to *Ire-*
 ‘ *land*, or to some of the *Orkney* Isles to feed :
 ‘ but have a care that it don’t throw down
 ‘ some of the Stars into the Sea with its
 ‘ Tail.’ ‘ Never fear that, answer’d *Apollo* ;
 ‘ for I will order some *Circe* or *Medea* to lull
 ‘ it asleep, with the Verses by which I made
 ‘ it fall asleep when it guarded the golden
 ‘ Apples ; that so it may be softly transported
 ‘ to the Earth : but let it go wherever there
 ‘ is

is barbarous Beauty ; for the golden Apples shall be Beauty, the Dragon shall be Fierceness, *Jason* shall be the Lover, and the Enchantment which makes the Dragon fall asleep, shall be proposing Love, waiting and embracing Opportunities, crying, and sometimes bribing ; for there is no Heart so hard which may not be melted, no Desire so cold which may not be warm'd by these means. What would you have to succeed in the Dragon's place, O Father ? Prudence, (answer'd *Jupiter*) which ought to be near Truth ; because this ought not to design, move or do any thing without that ; and because it is not possible that one of these without the other can do any thing useful or honourable.' A good Resolution, said the Gods.

Mars subjoin'd, ' This *Cepheus*, when he was King, manag'd his Arms in a very troublesom manner, to aggrandize his Kingdom, which Fortune bestow'd on him : Now I don't think it convenient, that he should have such a large Court in Heaven, thus spreading his Arms, and enlarging his Strides.' ' Well then (said *Jupiter*) he must drink a Draught of *Lethe*, that so he may forget his Possessions both in Heaven and Earth, and rise up an Animal that has neither Legs nor Arms.' It must be so, added the Gods. ' But *Sophia* must succeed to his place, because the poor Creature must partake of the Fortune and Misfortune of

' Truth her inseparable Companion, with
 ' whom she has always partaken in all Straits,
 ' Afflictions, Injuries and Labours : besides,
 ' if she is not taken into the Administration
 ' with Truth, I don't know how this last
 ' can ever be respected and honour'd.' ' I
 ' consent to it with all my heart, said *Jupi-*
 ' *ter*, because 'tis both agreeable to Order
 ' and Reason; and because I should think I
 ' had ill placed the one in this place without
 ' the other : and Truth could not be easy at
 ' a distance from her so much lov'd Sister,
 ' and desir'd Companion.

' *Aristophylax* who is so well enamel'd with
 ' Stars, (said *Diana*) and manages the Cha-
 ' riot; what do you think, *Momus*, shall be
 ' done with him?' ' Because he is that *Ar-*
 ' *cadian*, said *Momus*, the Fruit of that sacri-
 ' legious Womb, that generous Birth which
 ' witness'd the horrid Thefts of our great
 ' Father; he must go from hence, and do
 ' you provide a Habitation for him.' *Apollo*
 ' said, ' Since he is the Son of *Calisto*, let him
 ' follow his Mother.' *Diana* subjoin'd, ' And
 ' since he was a Bear-Hunter, 'tis fit he
 ' should follow his Mother; with this pro-
 ' viso, That he don't fix his Javelin in her
 ' Tail at any time.' *Mercury* added, ' Be-
 ' cause you see that he can take no other
 ' way, let him go to guard his Mother in
 ' her Return to the *Erymantian* Woods.'
 ' That will be best, said *Jupiter*; and be-
 ' cause the unhappy Woman was ravish'd by
 ' force,

‘ force, I will repair her Loss, when I send
 ‘ her from this place (if *Juno* pleases) and
 ‘ restore her to her former beautiful Form.’
 ‘ I am contented (said *Juno*) when you have
 ‘ first put her in the state of Virginity, and
 ‘ consequently in favour with *Diana*.’ ‘ We’ll
 ‘ say no more of this at present, said *Ju-*
 ‘ *piter*; but let us see what must succeed
 ‘ him in this place.’ After a great many Re-
 solves and Discussions, *Juno* said, ‘ Let the
 ‘ Law succeed him; because that is a very
 ‘ necessary Inhabitant of Heaven, since she
 ‘ is the Daughter of the divine and celestial
 ‘ *Sophia*, as this is the Daughter of the infe-
 ‘ rior *Sophia*: into which this Goddess sends
 ‘ her Influxes, and irradiates the Splendour of
 ‘ her own Light, while she goes thro the
 ‘ desert and solitary places of the Earth.’
 ‘ Well order’d, *Jupiter*, said *Pallas*: For
 ‘ there is no good and true Law which has
 ‘ not *Sophia* for its Mother, and the rational
 ‘ Intellect for its Father; and therefore this
 ‘ Daughter ought not to be far from her
 ‘ Mother. And that Men may contemplate
 ‘ how things ought to be order’d among them
 ‘ below, let *Jupiter* agree to this Resolution
 ‘ here if he pleases.

‘ Next follows the Seat of the Northern
 ‘ Crown, made of Sapphire, enrich’d with
 ‘ so many shining Diamonds, and makes that
 ‘ fine Prospect, with four and four, which
 ‘ are eight burning Carbuncles. And be-
 ‘ cause this came from below, and was transf-

‘ported thence, I think it very proper it
 ‘should be presented to some heroick Prince,
 ‘who is worthy of it: therefore let *Jupiter*
 ‘look who among us is most worthy to pre-
 ‘sent it.’ ‘Let it remain in Heaven (an-
 ‘swer’d *Jupiter*) till the time when it should
 ‘be given to that invincible Arm, which is
 ‘to bring back the so much desir’d Peace to
 ‘miserable *Europe*, by crushing the many
 ‘Heads of that worse than *Lernean* Mon-
 ‘ster, which spreads the fatal Poison of mul-
 ‘tiform Heresy, which creeps thro her Veins
 ‘into all parts with incredible Velocity.’

Momus added, ‘’Twill be a noble Work to
 ‘put an end to this dastardly Sect of Pe-
 ‘dants, who without doing good according
 ‘to the natural and divine Law, esteem
 ‘themselves, and would be esteem’d by o-
 ‘thers to be religious Persons, and accepta-
 ‘ble to God; and say that doing good is
 ‘good, and doing evil is evil, but that do-
 ‘ing good, or abstaining from evil, does not
 ‘render them acceptable to God; but only
 ‘hoping and believing according to their
 ‘Catechism. I leave you to judg, O ye
 ‘Gods! if there was ever such Ribaldry and
 ‘Roguery as this in the world; which every
 ‘one who is not stone-blind must see at first
 ‘glance.’ ‘Indeed (said *Mercury*) he who
 ‘is ignorant of Trick and Chicane, is igno-
 ‘rant of that which is the Mother of all.
 ‘If *Jupiter* himself, and all of us together,
 ‘should propose such a Bargain and Cove-
 ‘nant

' nant to Men, we should deserve to be abo-
 ' minated more than Death; as if we were
 ' sollicitous only about our own Vain-Glory,
 ' to the great prejudice of human Happiness.
 ' The worst of it is (said *Momus*) that they
 ' defame us, by saying this is the Institu-
 ' tion of the Gods; withal they reproach
 ' Effects and Events, by giving them the
 ' title of Defects and Vices: In the mean
 ' time they labour for no-body, and all Men
 ' labour for them; they do nothing else but
 ' speak evil of Works, and yet they live upon
 ' the Works of those who work'd for others
 ' besides them; and who instituted Temples,
 ' Chappels, Hospitals, Colleges and Univer-
 ' sities for others: wherefore they are open
 ' Robbers and Possessors of the hereditary
 ' Goods of others, who if they are not so
 ' good and perfect as they ought, yet they
 ' are not, like them, perverse and pernicious
 ' to the World, but rather necessary to the
 ' Commonwealth, skill'd in the speculative
 ' Sciences, Lovers of Morality, sollicitous
 ' for enlarging the Zeal and Care of helping
 ' each other, and maintaining Society (for
 ' which all Laws are ordain'd) by proposing
 ' certain Rewards to such as do well, and
 ' threatening certain Punishments to Crimi-
 ' nals. Besides, they tell us all their Care is
 ' taken up about invisible things, which nei-
 ' ther they, nor any others for them, ever
 ' understood. They say that immutable
 ' Destiny produces all things, by means of
 ' certain

' certain inward Affections and Fancies,
 ' which the Gods infinitely entertain them-
 ' selves with. And therefore, said *Mercury*,
 ' if some believe Works to be necessary,
 ' this ought not to offend them, or excite
 ' their Zeal; because their Destiny, as well
 ' as that of those who believe the contrary,
 ' is prefix'd, and does not change according
 ' as they believe or disbelieve, but remains
 ' always unchangeable. And for the same
 ' reason they ought not to molest those who
 ' do not believe them, but esteem them very
 ' wicked; because they cannot believe them
 ' good Men, not being able to change De-
 ' stiny, it not being in their Choice to alter
 ' their Faith. But those that believe the
 ' contrary, may not only justly vex them ac-
 ' cording to their Conscience, but also esteem
 ' it a great Sacrifice to the Gods, and Bene-
 ' fit to the World, to persecute, kill, and
 ' drive them off the face of the Earth; be-
 ' cause they are worse than Caterpillars and
 ' barren Locusts, and those Harpies which
 ' do no good, but trample under foot, and
 ' foul all those they cannot devour, and are a
 ' hindrance to those that would exercise them-
 ' selves in doing Good.'

' All those who are capable to judg (said
 ' *Apollo*) will agree that the Laws are good,
 ' inasmuch as they have Practice for their
 ' Scope; and those are always the best, that
 ' give the best Encouragement to the best
 ' Actions. For all Laws have been given
 ' either

‘ either by us, or invented by Men chiefly
 ‘ for the Convenience of human Life : And
 ‘ because some do not see the Fruit of
 ‘ their Merits in this Life, Good and Evil,
 ‘ Rewards and Punishments in another
 ‘ Life, are promis’d and laid before their
 ‘ Eyes, according to their Deeds. All those
 ‘ then that think otherwise, said *Apollo*, de-
 ‘ serve to be persecuted by Heaven and
 ‘ Earth, and exterminated from the World
 ‘ as Pests, and deserve no more Mercy than
 ‘ Wolves, Bears and Serpents ; the driving
 ‘ of which out of the World is an honoura-
 ‘ ble and meritorious Work : And he that
 ‘ shall remove them, will incomparably me-
 ‘ rit so much the more, by how much they
 ‘ are greater Pests than these. And there-
 ‘ fore *Momus* hit very right, when he propos’d
 ‘ that the Southern Crown should be given
 ‘ to him, who is dispos’d by Fate to take a-
 ‘ way this stinking Nastiness from the
 ‘ World.’

‘ Well (said *Jupiter*) I am willing and de-
 ‘ termin’d that this Crown be bestow’d, as
 ‘ *Mercury*, *Momus*, and *Apollo* have propos’d,
 ‘ and the rest of you have consented. This
 ‘ Pestilence being so violent, and contrary
 ‘ to all Law and Nature, certainly it cannot
 ‘ last long, as you may easily understand.
 ‘ And Fate and Destiny are their mortal
 ‘ Enemies ; for such sort of People never
 ‘ grow numerous, but to suffer the greater
 ‘ Ruin.’ ‘ The Crown (said *Saturn*) is a
 ‘ very

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 ‘ very worthy Reward for him that shall send
 ‘ them out of the way ; but to be driven
 ‘ from human Conversation, is too small and
 ‘ disproportion’d a Punishment for the per-
 ‘ verse Wretches ; and therefore I think it
 ‘ will be just, that when they leave this Bo-
 ‘ dy, they should pass from one Body into
 ‘ another thro many Ages and Generations,
 ‘ till at last they take up their Habitation
 ‘ in Swine, which are the vilest Animals in
 ‘ the World, or Oysters, which are fix’d to the
 ‘ Rocks.’

‘ Justice (said *Mercury*) judges otherwise :
 ‘ It appears just to me that Idleness should
 ‘ be punish’d with Labour and Fatigue ; and
 ‘ therefore ’tis better they should go into
 ‘ Asses, and retain their Ignorance, and be
 ‘ rid of their Idleness. In this condition let
 ‘ them have a little Hay or Straw in return
 ‘ for their continual Labour, and many
 ‘ Blows for Reward.’ This Proposal was
 approv’d by all the Gods together. Then
Jupiter pronounc’d, that the Crown should
 be his for ever who should give them the
 last Toss, and that they should still go from
 Ass to Ass for the space of thirty thousand
 years. He pronounc’d Sentence farther, that
 in place of this particular Crown should suc-
 ceed an Ideal one, that is communicable *in*
infinitum, from which might proceed infinite
 Crowns as from a Lamp without Diminution,
 and without losing any of its Virtue or Effi-
 cacy, by kindling an infinite number of o-
 thers

The First Dialogue.

thers at it. And to this Crown he propos'd to join the Ideal Sword, which has likewise much more reality than any particular one that subsists within the Limits of natural Operations. By which Sword and Crown *Jupiter* understands the universal Judgment, by which every one in the World shall be rewarded or punish'd, according to the measure of his Merits or Sins. All the Gods very much approv'd this Provision, because 'tis fit that Judgment should have a Place near the Law; because Judgment must govern for the Sword, and the Sword execute for Judgment; Judgment must dictate, and the Sword execute: In the one consists all the Theory of Justice, in the other all the Practice.

After many Reasonings and Digressions had been made upon this Subject, *Momus* presented *Hercules* to *Jupiter*, and said, 'What shall we do now with this Bastard of yours?' 'You have heard (said *Jupiter*) the Cause why my *Hercules* must go hence with all the rest; but I will not have his going away to be like that of the rest, because the Cause, Manner and Reason of his Assumption was very unlike theirs: For he merited Heaven only for the singular Virtues and Merits of his heroick Actions; and tho he is spurious, yet he hath shewn himself worthy to be the legitimate Son of *Jupiter*; and you clearly see that the only Reason of his being deny'd a Place in
' Heaven,

' Heaven, is, because he is an adventitious
 ' God, and not one by Nature. And 'tis
 ' my Fault, not his (as has been said) that
 ' he is a Bastard. And I believe your Con-
 ' sciences tell you, that *Hercules* should be
 ' the only Person excepted out of that gene-
 ' ral Rule and Determination. However,
 ' if we remove him from hence, and send
 ' him to the Earth, let us take care that he
 ' be not without his Honour and Reputa-
 ' tion, which ought not to be less there, than
 ' that was which he had in Heaven.' Many
 (I mean the greatest part) of the Gods rose
 up, and said, *Let it be Greater*, if greater
 be possible.' ' Let us appoint then (added
 ' *Jupiter*) that so strong and laborious a Per-
 ' son have a Commission and Charge, by
 ' which he may make himself so great a
 ' Terrestrial God, that all may esteem him
 ' greater than when he was a Celestial De-
 ' mi-God.' They all answer'd, *So be it*:
 And because some of them did not rise at
 the first, and speak immediately, *Jupiter*
 turn'd towards them, and said, he would
 make them understand the Matter also.
 Wherefore some of them said, *PROBA-*
MUS; others said, *ADMITTIMUS*;
 and *Juno* said, *NON REFRAGAMUR*.
 Then *Jupiter* rose up, and pronounc'd the
 Decree in this Form: *Because at this very time,*
in some parts of the Earth, there have appear'd
Monsters, who if they are not of the same Na-
ture with those in the Times of the ancient Inha-
bitants

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bitants of it, yet, I am sure, are much worse; I Jupiter, Father and Proveditor-General, appoint, That Hercules go as my Lieutenant, and the Minister of my potent Arm on Earth; not with the like or greater Bulk of Body, but furnish'd and enrich'd with greater Vigilance, Vigour of Mind, and Power of Spirit: And as he seem'd great, First, when he was born, and brought forth in it, for having overcome so many fierce Monsters; and, Secondly, when he return'd to it victorious from Hell, appearing to the Comfort of his despairing Friends, and to the Surprise and Destruction of outrageous Tyrants: So at present may this new, this so necessary and desir'd Proveditor appear the third time to the Joy of his Mother. See if any Nemean Lion dares to ravage in the Arcadian Cities; if the Cleonean Lion dare appear a-new in Thessaly. See if that Hydra, that Pest of Lerna dare rise up again with her many growing Heads. Look if that Diomedes, who fed Horses in Hebron with the Blood of Strangers, dare appear again in Thrace. Lift up your Eyes to Lybia, to see if that Anteus, who so often regain'd Strength, has again reassum'd his Body. Consider if there be any three-body'd Gerion in the Iberian Kingdom. Raise your Heads, and see if the most pernicious Stymphalides dare fly thro the Air at this time; those Harpies, I say, that us'd sometimes to darken the Air, and hinder the View of the luminous Stars. Spy if any bristly Wild-Boar walk thro the Erymanthian Desarts: If any Bull like that which struck so many People with a p-
nick

nick Fear is to be met with : If it be necessary to make some three-headed Cerberus go into the open Air, in order to vomit up the mortal Aconitum : If any butcherly Busiris takes his Walks about his bloody Altars : If any Hart that adorns her Head with gilded Horns appears in those Desarts, like her that with her brazen Hoofs run as swift as the Wind : If any new Amazonian Queen has gather'd her rebellious Forces : If any perfidious and vain Archelous, with inconstant, manifold and various Aspect, tyrannizes anywhere : If any Hesperides have committed the Golden Apples to the Guardianship of a Dragon : If the unmarried bold Queen of the People of Thermodon appears : If any plundering Lancinius, or robbing Cacus over-run Italy, and defend themselves with Smoke and Flame. If these, or the like, or any new unheard of Monsters shall meet him upon the spacious Back of Terra as he goes along to speculate, let him toss, tumble, reform, chase, pursue, bind, daunt, spoil, scatter, break, split, bruise, throw down, overwhelm, burn, kill and annihilate them. In reward for such Deeds, and so many glorious Actions, I ordain that in the Places where he shall perform his heroick Exploits, there may be Trophies, Statues, Colossus's rais'd, besides Chappels and Temples, if Fate don't thwart me.

‘ In truth Jupiter (said Momus) now by
 ‘ degrees you seem to me to be a good God ;
 ‘ because I see you are not transported by paternal Affection beyond the Bounds of a
 ‘ just

just Retribution to the Merits of your *Alcides*; who if he is not worthy of so much, yet perhaps deserves something else, even in the Opinion of *Juno*, who, I see by her smiling, agrees with me in what I say.

But here comes my *Mercury*, whom I expected with so much eagerness, *Saulinus*; for whose sake this our Conference must be defer'd to another occasion: and therefore be pleas'd to be gone, and leave us to discourse together by our selves,

Saul. Very well; we shall see one another to morrow. Behold him to whom I directed my Wishes yesternight, and who, after too long a stay, now presents himself to me! Yesternight my Wishes must have come to him, the same night have been heard by him, and this morning answer'd: If he did not appear immediately upon my Call, 'twas because he was taken up with some important matter; for I am confident I am no less lov'd by him than by my self. Behold he comes forth out of a bright shining Cloud, which from the Spirit of the South runs towards the Center of our Horizon; and yielding to the bright Rays of the Sun, opens it self in a Circle to crown my noble Planet. O Holy Father and High Majesty! I return you my hearty Thanks, because I see my wing'd Deity peep out of this *Medium*, and with expanded Wings beating the Air; glad to divide the Heavens in my Sight with his Rod, swifter than the Bird of *Jove*, more charming

ing than that of *Juno*, rarer than the *Arabian* Phenix : He approaches me quickly, he presents himself to me courteously, and appears as if all his Affections were wholly center'd on me alone.

Mercury. Behold me obsequious and favourable to thy Wishes, O my *Sophia*; because thou hast invok'd me, and thy Prayer came not to me like Aromatic Smoke, as usual, but as a penetrating and well-feather'd Arrow of resplendent Rays.

Soph. But, my Deity, what was the reason of your so long Delay?

Mer. I'll tell you the Truth, *Sophia*; thy Prayer found me just at my return from Hell, where I had been committing into the hands of *Minos*, *Eacus* and *Rhadamanthus*, two hundred forty six Thousand five hundred and twenty two Souls, which had completed the Course of the Animation of the present Bodies, by divers Battles, Punishments and Offices. There was present with me the Celestial *Sophia*, commonly call'd *Minerva*, and *Pallas*, who immediately knew by the Habit and Gate that the Embassy was from you.

Soph. She might well know it; for she uses to converse with me as often as with you.

Mer. And she said to me, Lift up your Eyes, *Mercury*, for this Embassy comes to you from our Sister and Earthly Daughter, that lives by my Spirit, and proceeds from
the

the Light of my Father ; and therefore I would recommend her to you. 'Tis needless (reply'd I) to recommend to me, O Daughter of *Jupiter's* Brain, our most beloved and common Sister and Daughter. I approach'd your Message then, I embrac'd it, I kiss'd it, I unbutton'd my Coat, and put it betwixt my Shirt and my Skin, so that my Heart beat again and again upon it. *Jupiter* (who was in the Room, but stept a little aside to talk with *Eolus* and *Oceanus* in private, who were impatient to return quickly to their Business here below) saw what I was a-doing ; he broke off his Discourse, and was inquisitive to know what that Memorial was I put in my Bosom : and I answering him, that it came from you ; Oh my poor *Sophia*, said he, how does she do ? Alas, poor Creature ! I understood immediately by that Piece of coarse Paper, not very nicely folded, that it came from her ; and 'tis a long time since we have had any News from her : But, pray, what does she ask ? What does she want ? What does she propose to you ?

Nothing (said I) but that I would hear her for one Hour. 'Tis well (said *Jupiter*) and so return'd to finish his Discourse with these two Gods ; and when he had done, he call'd me to him in all haste, saying, Come, come, let us quickly put our Affairs in order, e'er you go to see what that poor Drudg would have, and I to visit my uneasy Wife, that really burdens me more than the whole

weight of the Universe. He was pleas'd to order (for 'tis lately decreed thus in Heaven) that every thing that is to happen in the World this day, should be register'd by my Hand.

Soph. Let me hear some News, if you please; after you have unbosom'd your self to me about your Charge.

Mer. I'll tell you: He has order'd that this day at twelve a clock, two Melons, from among a great many more in the Melon-Plot of *Franzino*, should be perfectly ripe; but that they be not gather'd till three days after, when they shall be good for nothing. At the same time he will have thirty Jubebs gather'd in the Jubeb-Plot of *John Boromeo*, at the foot of the Mountain of *Cicada*, thirty of which are to be gather'd ripe, and seventeen to fall wither'd upon the Ground, and fourteen worm-eaten. That *Vesta*, the Wife of *Albentio*, burn seven and fifty Hairs, by making the Iron too hot, when she curls the Hair of her Temples and Forehead; but that she don't shake her Head; even tho she should smell a stinking Smell, she must bear it patiently. That two hundred and fifty Beetle-flies grow out of the Dung of her Bull, thirteen of which are to be trampled and kill'd by *Albentio's* Foot; that twenty six die, by being turn'd topsy-turvy; that twenty two live in a Cavern; that eighty go in Pilgrimage thro the Court-yard; that forty two lead a retir'd Life, under that Block near the

Gate;

Gate ; that sixteen tofs Balls where they find it moſt convenient ; and that others go and ſeek their Fortune : That when *Laurenza* combs her Hair, thirteen may fall, ſeven-teen break ; that ten of theſe grow again in three days, but the other ſeven never any more. That *Antonio Saulino's* Bitch conceive five Puppies ; that two of them die in their Mother's Belly, and three of them come to their time ; that the firſt be like the Father, the ſecond like both Father and Mother, the third like neither, but ſomething like *Polidoro's* Whelp. At that time the Cuckoo muſt be heard from his Houſe, and muſt cuckoo neither more nor leſs than twelve times, and then depart, and go to the Ruins of the Caſtle : Let her cuckoo there ſeven minutes, and afterwards fly to *Scarvaita* ; and what is to become of her next, we ſhall provide afterwards. That the Gown that *Mr. Daneſe* cuts on his Table be ſpoil'd ; that twelve Bugs leave the Boards of *Conſtantine's* Bed, and march to his Pillow, four of them very little, and ſeven of them huge great ones, and one of a middle Size, and what becomes of them at Candle-light we ſhall ſee : That at the fifteenth Minute of the ſame Hour, *Furiulo's* old Wife ſhall loſe the third Tooth of her Right Jaw, without any Blood or Pain (by moving her Tongue four times in her Mouth) becauſe that Tooth had been in a State of Trepidation for the ſpace of almoſt ſeventeen annual Revolutions of the

Moon: That *Ambruoggio* do business with his Wife, after a hundred and twelve fruitless Attempts, and yet not get her with Child after all; but the next time he impregnate her with the Seed of that roasted Onion, which he eats now with Sauce and Millet-Bread: That the Hair of Puberty begin to sprout upon *Martinello's* Son's Privities, and that withal he begin to have a manly Voice: That *Paulinus*, while he stoops to heave up a great shovel-full of Earth, break the red String that ties his Breeches; and if he shall swear or blaspheme, I'll lay him under this Punishment, viz. his Pottage shall be too salt, and taste of Smoke: That he fall, and break a Bottle full of Wine; for which if he swears, we shall consider afterwards what sort of Punishment to inflict on him: That of seven Moles, which began their Journey from under Ground four days ago, taking different Roads towards the Air, two may arrive at the Surface of the Earth the same Hour; the one just at twelve a clock, the other fifteen Minutes and nineteen Seconds after, at three Paces distance from one another, and one Foot half an Inch over, in the Garden of *Antonio Fairvano*. The Time and Place of the rest will be provided for at more leisure.

Soph. You would have a very large Task, *Mercury*, if you should recount to me all the Acts of Father *Jupiter's* Providence; and in relating to me all his particular Decrees one by one, you would, in my opinion, be like him

him that had a mind to take an account of all the Particles whereof the Earth is compos'd. And if you have taken up so much time in recounting a few Trifles from among an infinite number that have fallen out at the same time, in a little Spot of Ground, where there are only four or five Seats, and these not very great ones neither; what Work would you have, if you were to give a full account, in order, of all things that happen at this Hour, thro this Village, that stands at the Foot of the Mountain *Cicada*? In short, a whole year would not suffice to set forth every thing particularly, as you have begun. But what work do you think you would have, if you were to relate every thing that happen'd about the City of *Roan* in the Kingdom of *France*, in *Italy*, in *Europe*, in the whole Terrestrial Globe, in all the Globes of the Universe *in infinitum*; as indeed the Worlds under the Providence of *Jupiter* are infinite? And really it would be necessary for you to have a hundred Mouths, and as many Tongues of Iron (agreeable to the Fiction of the Poets) to relate only what has happen'd in one instant, in the Compass of one only of those Orbs or Worlds; nay a thousand Millions would not be sufficient to execute the thousandth part of it. To tell you freely, *Mercury*, I don't know what that Relation of yours means, which some of my Worshipers, call'd Philosophers, believe gives a great deal of Trouble, Business and

Encumbrance to this poor Father *Jupiter* the Magnificent : And they believe his Fortune to be so bad, that the meanest Mortal has no reason to envy him ; not to say, that the time he spent in disposing and appointing these Events, must make him lose infinite Occasions of providing for other things. And it would require an infinite number of Ages for you to discourse over to me all these things.

Mer. You know, *Sophia*, (if you be *Sophia*) that *Jupiter* does every thing without Carefulness, Labour, or Encumbrance : For he provides for innumerable Species and infinite Individuals, giving order, not in a certain successive Duration, but all at once, for all these things : And he does not perform things after the manner of individual Efficients, one by one, by many Actions ; and by infinite Actions come to infinite Acts ; but he does all things past, present, and to come, by one simple and singular Act.

Soph. I know this very well, *Mercury*, viz. That you do not relate and execute all these things at once ; and that they are not in one simple and singular Subject : and therefore the Efficient of these things must be proportionated, or at least must proportion it self to them.

Mer. What you say is necessarily true, and cannot be otherwise in a particular, proximate, and natural Efficient ; because the Measure and Reason of a particular Act about

bout a particular Subject, is according to the Reason and Measure of a particular effective Virtue : but it is not so in the universal Efficient ; for that is proportion'd (if I may say so) to the whole infinite Effect which depends upon it, according to the reason of all Places, Times, Modes and Subjects ; and not definitely to certain Places, Subjects, Times and Modes.

Soph. I know, *Mercury*, that universal Knowledge is distinct from particular, as infinite is from finite.

Mer. As Unity is from an infinite Number, would have been better said. And you must know moreover, *Sophia*, that Unity is in infinite Number, and infinite Number in Unity ; besides that Unity is an implicit Infinite, and Infinite is an explicit Unity. Moreover, where there is not Unity, there is neither finite nor infinite Number : and wheresoever there is either finite or infinite Number, there is necessarily Unity. Unity therefore is the Support and Substance of Infinity ; and therefore he that knows Unity, not accidentally as certain particular Intellects, but essentially as the universal Intelligence, knows One and Number, Finite and Infinite, the End and Term of Comprehension, and Surplusage of all things : And this can do every thing, not only in general, but also in every Particular ; for as there is no Particular but what is comprehended in what is universal, so there is no Number in which Unity

ty is not more truly than Number it self. Thus then, without any difficulty or encumbrance, *Jupiter* takes care of all Things, in all Places and Times ; as Being and Unity are necessarily found in all Numbers, in all Places, and in all Times, and in every Atom of Times, Places, and Numbers: and the only Principle of Being is in infinite Individuals, that ever were, are, or shall be. But this Dispute is not the End for which I am come hither, and for which I presume I was call'd upon by you.

Soph. 'Tis true, I am very sensible that these are matters worthy to be decided by my Philosophers, and fully understood, not by me (who can hardly understand them without Comparisons and Similitudes) but by the Celestial *Sophia* and you; and so I was mov'd by your Accounts to engage in this Debate, before I came to discourse about my own particular Interests and Designs: And really I was convinc'd, that so judicious a Deity did not enter into this Discourse of so small and mean things, without some Design.

Mer. I did it not out of Vanity, *Sophia*, but by great Providence; because I judg'd this Advertisement necessary for you; knowing that you are so vexed with many Afflictions, that your Affections may be transported so as not to think too well of *Jupiter's* Government, and that of the rest of the Gods;

Gods ; which is most just and holy *ad finem finalem*, altho things may appear in a very confus'd and disorderly State to you. I was willing therefore to provoke you to such a Contemplation, before I treated of any other matter, to free you from all Doubts which you might entertain, and perhaps have often shewn ; because you being earthly and discursive, cannot clearly understand the Importance of *Jupiter's* Providence, and the Business of us his Collaterals.

Soph. But pray, *Mercury*, what is the reason of your uncommon Zeal at this time ?

Mer. I'll tell you (what I have delay'd to tell you till now) why your Wish, your Prayers, your Embassy, tho coming to us very swiftly and speedily, were frozen even in the middle of Summer, cold and trembling, as rather thrown out by Chance, than address'd and committed to Providence ; as if they had been in doubt, whether they could reach the ears of such as are esteem'd busy about things of more importance. But you are mistaken, *Sophia*, if you think that the minutest things, as well as the greatest, are not under the Care and Providence of the Gods ; since the greatest and chiefest things consist of the smallest and most abject. All the meanest things, then, are under a Providence infinitely great ; nay, all the poorest Trifles whatsoever, are most important in the Order of universal Nature : for the great are compos'd of little things, and the little
of

of the least, and these last of single and primary Particles. I conceive of great Substances, as of great Powers, and great Effects.

Soph. 'Tis very true; for the greatest, most magnificent, and most beautiful Fa-brick, is made up of things which are least, basest, and appear and are judg'd without any Beauty.

Mer. The Act of the Divine Knowledg is the Substance of the Being of all things; and therefore all things, whether their Essence be finite or infinite, are known, order'd, and govern'd. The Divine Knowledg is not like ours, which follows things, but is before things, and is in every thing: so that if it were not in all things, there would be no proximate and secondary Causes.

Soph. Therefore, *Mercury*, you would not have me be surpriz'd at any thing, great or small, that befalls me, not only as principal and direct, but even as indirect and accessary; and that *Jupiter* is in All, compleats All, and watches over All.

Mer. 'Tis so: and therefore, for the future I would have you remember, to warm your Embassy better, and not send it in a negligent fashion, ill-cloth'd and cold, in the presence of *Jupiter*; and both he and your *Pallas* charg'd me, e're I spoke to you of any thing else, I should lay this before you with some address.

Soph. I am oblig'd to you all for this.

Mer.

Mer. Tell me now the reason, why you call'd me hither.

Soph. Because of the Change of *Jupiter's* Manners, which I understand by what I have learnt from you by other Conferences. I have taken the Assurance to ask, and make instances to him for what I durst not have mention'd formerly ; when I was afraid, lest some *Venus, Cupid, or Ganymedes*, should have rejected my Embassy, as soon as it presented it self at the door of *Jupiter's* Anti-Chamber. Now that all things are reform'd, and other Porters, Masters of Ceremonies, and Assistants are appointed, and that he is well-dispos'd towards Justice, I wish you would please to present my Request to him, which relates to great Wrongs that have been done me by divers sorts of Men upon earth ; and to pray him to be favourable and propitious to me, according as his Conscience shall dictate to him.

Mer. Because this your Request is long, and of no small importance ; and likewise because 'tis lately decreed in Heaven, that all Expeditions civil as well as criminal be register'd in the Chamber, with all their Occasions, Means, and Circumstances ; therefore 'tis necessary that you give it me in writing ; and so it shall be presented to *Jove* and the Heavenly Senate.

Soph. What was the reason of giving that new Order ?

Mer.

Mer. That by this means all the Gods might be tied to the strict Observance of Justice : For they are afraid that their Infamy may thus become eternal by Registry (which eternizes the Memory of Deeds) and that they may incur perpetual Blame and Condemnation from absolute Justice, which reigns over Governours, and presides over all the Gods.

Soph. I shall do so then : But I must have time to think and write. Wherefore I beseech you, come to me to-morrow, or the day after.

Mer. I shall not fail : In the mean while mind your Business.

The End of the First Dialogue.

T H E

T H E

Second DIALOGUE.

Saulinus. **I** Intreat you, *Sophia*, before we go any farther, give me an account of the Reasons of this Order and Disposition of the Gods, which *Jupiter* has form'd in the Stars. And let me know, in the first place, why he was pleas'd to place the Goddess Truth in the most eminent place, as 'tis commonly esteem'd?

Soph. I shall satisfy you about this with the greatest ease. Truth is plac'd, *Saulinus*, above all other things; because she is the Unity which presides over all, and the Goodness which shines above all: For *Ens est unum, verum, bonum; idem est verum, Ens, bonum.* Truth is that Entity which is not posteriour to any thing whatsoever; for if you would suppose any thing before Truth, you must reckon it something different from Truth; and if you suppose it different from Truth, you must necessarily suppose it to have nothing of Truth in it; without Truth, not true,
and

and consequently false, Nothing, a Non-Entity. Moreover, nothing can be before Truth, if the same be not also before and above Truth; and such a Being cannot be a true Being, but by the Truth: Hence it can be no other but Truth, and the very same with Truth; because if it is not a true Being by Truth, 'tis a Non-Entity, false, and nothing. In like manner, there can be nothing after Truth; because if 'tis after, 'tis without it; if 'tis without it, 'tis not true, because it has not Truth in it self; therefore 'twill be false, therefore 'twill be nothing. Therefore Truth is before all things, with all things, after all things, above all things: It has the Reason of Beginning, Middle, and End. It is before things, by way of Cause and Principle; since upon it things have their Dependance. It is in things, and is it self the Substance of things; since by it they have their Subsistence. It is after things, since by it they are conceiv'd without Falsity. It is Ideal, Natural, and Notional: It is Metaphysical, Physical, and Logical. Truth then is above all things; and what is above all things, tho conceivable in another manner, and otherwise named, yet in substance 'tis necessarily Truth it self. For this reason then, *Jupiter* has been pleas'd to set Truth in the most eminent place in Heaven. But indeed that which you see after a sensible manner, and can sound by the Depth of your Understanding, is not the chief and first;

first ; but only a certain Figure, a certain Image, a certain Splendour of that which is superiour to this *Jupiter* whom we often speak of, and who is the Subject of our Metaphors.

Saul. Worthily said, *Sophia* : for Truth, of all things, is the most pure and the most divine ; or rather, Truth is the Divinity, Purity, Goodness, and Beauty of all things ; which is neither destroy'd by Violence, nor corrupted by Antiquity, nor diminish'd by Secrecy, nor lost by Communication : For Sense does not confound it, Time does not crumble it, Place does not hide it, Night does not interrupt it, Darkness does not veil it ; but the more it is oppos'd, the more it rises and grows : It defends it self without a Patron or Protector, and therefore loves the Company of the few Wise, hates the Multitude, and shews it self to those only who search for it by it self ; and is willing to declare it self only to those who lay themselves open to it with Humility, and not to those who search after it with Fraud ; and is therefore placed very high, where all may admire it, and few reach it. But pray, *Sophia*, why is Prudence placed next it ? Is it because those who would contemplate and preach Truth, ought to be govern'd by Prudence ?

Soph. That is not the reason. That Goddess who is join'd and dwells next to Truth, comes under two denominations, *viz.* Providence

and Prudence: and is call'd Providence, as she influences and is present with the superiour Principles; and Prudence, by the Effects she produces in us: as we call that the Sun, which diffuses its Warmth and Light thro the World; and that Light and Splendour, which appears in Glasses and other Subjects. Providence then is properly said to be in things which are above; it is the Companion of Truth, and never without it, and is Necessity as well as Liberty. So that Truth, Providence, Liberty, and Necessity, Unity, Verity, Essence, and Entity, are all one absolute Being, as I shall explain to you more at large another time.

But the better to direct the present Contemplation, you must know, that Providence instils Prudence into us, which consists in a certain temporal Reasoning, and is the principal Reason that is conversant about Universal and Particular; and has Logick for her Waiting-Maid, and acquir'd Sapience or Wisdom, commonly call'd Metaphysicks, for her Guide; which considers the universal Principles of all things that fall under human Cognizance: and these two reduce all their Considerations to the use of this. She then has likewise three treacherous vicious Enemies; on the right hand, Subtilty, Craftiness and Malice; on the left, Stupidity, Sloth and Imprudence: and is conversant about consultative Virtue, as Fortitude is about the Impetuosity of Wrath, Temperance about the

the Consent of Concupiscence, and Justice about all Operations, as well external as internal.

Saul, You mean then that Providence inspires into us Prudence, and that in the Archetypal World answers to this in the Physical World: This, that holds out a Shield to Mortals, by which with the assistance of Reason they fortify themselves against the Shocks of Fortune; by which we are taught to take the readiest and most perfect Caution, where the greatest Disadvantages are threaten'd and fear'd; by which inferiour Agents accommodate themselves to Things, Times, and Occasions; and the Will and Inclination is not chang'd, but adapted to Circumstances: by which nothing happens, to the Well-dispos'd, unexpectedly and by surprize; on the contrary, they suspect nothing, but guard against Accidents; remembering what is past, making their advantage of what is present, and foreseeing what is to come. Tell me now, if you please, why *Sophia* succeeds, and is next to Prudence and Truth.

Soph. Sophia, or Wisdom, (like Truth and Providence) is of two kinds; the one is superiour, supra-celestial, and ultra-mundane, if I may so speak, and is Providence it self; it is it self both Light and Eye; Eye that is Light it self, and Light that is Eye it self: The other is consecutive, mundane and inferiour; and is not Wisdom it self, but the true Receptacle and Partaker of

Wisdom : She is not the Sun, but the Moon, Earth, and Star which shines by that Sun. Thus she is not Wisdom by Essence, but by Participation, and an Eye which receives Light, and is illuminated by external and foreign Light ; and is not an Eye from herself, but from another ; and has not Being by herself, but by another : because she is not the *Unum, Verum, Bonum* ; but from *Unum, Verum, Bonum* ; to *Unum, Verum, Bonum* ; by *Unum, Verum, Bonum* ; and in *Unum, Verum, Bonum*. The first is invisible, ineffigable, incomprehensible, above all, in all, and thro all : The second is figur'd in Heaven, illustrated by Knowledg, communicated by Words, digested by Arts, polish'd by Discussions, delineated by Writings ; by which he who says he knows what he knows not, is a rash Sophist ; he who denies he knows what he knows, is ungrateful to the active Intellect, injurious to Truth, and outrageous to me. And such are all those who do not seek me by my self, or by the supreme Virtue, and Love of the Divinity, which is above all *Jupiters* and all Heavens ; but sell me for Riches, for Honour, or any other sort of Gain : who are not so careful to be wise, as to be thought so ; or who love to detract from, and oppose the Felicity of others, or are troublesom Censors and rigid Observers of their Neighbours. The first of these are miserable, the second vain, the third malicious, and of a base Temper. But those who seek me

me to instruct themselves, are prudent. Those who pay me their Respects to instruct others, are humane. Those who seek me absolutely and without conditions, are curious: And those who enquire after me, out of love for the supreme and first Truth, are wise, and consequently happy.

Saul. From whence comes it, *Sophia*, that all those who thus possess you, don't become thus dispos'd; but sometimes he that possesses you most, is least edify'd and instructed?

Soph. From whence comes it, *Saulinus*, that the Sun does not warm all those on whom it shines; and that sometimes it falls out, that those on whom it shines most, are least warm'd by it?

Saul. I understand you, *Sophia*; and know that 'tis you who in various ways contemplate, comprehend, and explain this Truth, and the Effects of that heavenly Influence of your Being; which many aspire, endeavour, study, and earnestly contend to arrive at, by divers steps and degrees; which presents it self the very End and Scope of the different Studies of Mankind, and actuates the diverse Subjects of intellectual Virtues according to different Measures; and is her self that one simple Truth which directs all Men. And as there is none who has not some Notices of Truth, so there is none here below, who is able perfectly to comprehend it; because it is not comprehended and truly conceiv'd by any thing, but that in which it dwells essentially;

tially; and that is no other than her self: And therefore she is not seen externally, but in a Shadow, a Similitude, a Glass, and superficially; to which none in this World can approach by an Act of Providence, and Effect of Prudence, except your self, *Sophia*. However, she brings you many Sects, some of which admire her, others approve, others enquire, others suppose, others judge and determine: some by the Sufficiency of natural Magick, others by superstitious Divination, others by way of Negation, others by way of Affirmation, others by way of Composition, others by way of Division, others by way of Definition, others by way of Demonstration, others by acquir'd Principles, others by divine Principles, aspire at her. In the mean time, she who is present in no place, nor absent from any, cries aloud to them, and presents before the Eyes of their Understanding all things by Writings and natural Effects; and thunders into the Ears of the inward Mind, by the conceiv'd Species of things visible and invisible.

To Wisdom succeeds Law her Daughter. By this Princes reign, and Kingdoms and Commonwealths are maintain'd; and by adapting her self to the Complexions and Manners of People and Nations, she suppresses Audaciousness by Fear, and makes Goodness safe even among the Wicked; and always causes in the Guilty a Remorse of Conscience, with a Fear of Justice, and Expectation

pectation of such Punishment as humbles proud Daringness, and introduces humble Submission, by virtue of her eight Servants, which are *Lex Talionis*, Prisons, Scourging, Exile, Ignominy, Servitude, Poverty, and Death. *Jupiter* has placed her in Heaven, and exalted her, on this condition, That she suffer not the Potentates of the Earth to be secure, because of their Dignity and Power; but that they refer all to a higher Providence and superiour Law (by which the Civil is regulated, as by a Divine and Natural Law) and declare, that Nets, Cords, Chains, and Fetters are appointed for such who break thro Spiders Webs. For it is ratify'd by order of the eternal Law, that the most potent should be most powerfully held and bound, if not in the same Prisons, and with the same Bonds, yet with worse than what are prepar'd for other Men. Then she was order'd and enjoin'd to shew the utmost Rigour about those things, which from the beginning were thought most important and necessary, that is, about those things which relate to the mutual Duties of Men in human Societies; that so the Powerful may be supported by the Impotent, that the Weak be not oppress'd by the Stronger, that Tyrants be depos'd, and just Governours and Kings be establish'd and firmly settled; that Commonwealths be cherish'd; that Reason be not inculcated by Violence and Force; that Ignorance despise not Knowledg; that the Poor be assisted by

the Rich ; that Virtues and Studies necessary and useful to the Community be promoted, advanc'd, and maintain'd ; that those who advance and make progress in them, be honour'd and rewarded ; that the Negligent, Avaritious, and Miser, be despis'd and set at nought ; that none be put into a Place of Power, unless recommended by his Merits, either thro a prevailing and superiour Virtue and Genius, which may make him rise of himself, which is rare and next to impossible ; or by the Recommendation and Counsel of others, which is the due, ordinary, and necessary Method. *Jupiter* has confer'd on her the Power of binding, which consists chiefly in this, That she do nothing which may make her incur Contempt and Indignity ; which she cannot escape, if she walks in either of these two Roads, one of which is that of Iniquity, which recommends and proposes things that are unjust ; the other is that of Difficulty, which proposes and recommends things that are impossible, and therefore unjust : and for that reason the two Hands by which all Laws are made effectual, are Justice and Possibility ; one of which is moderated and temper'd by the other ; for tho many things are possible, which are unjust ; yet nothing can be just, which is impossible.

Saul. You have very good reason, *Sophia*, to say, that no Law which is not useful to human Society ought to be receiv'd. *Jupiter* has

has dispos'd and order'd the matter very well: for that Institution or Law, which brings not along with it Convenience and Utility, and Fitness to lead us to our best End, whether it descend from Heaven, or arise out of the Earth, ought to be rejected and condemn'd. Now a greater and nobler End cannot be conceiv'd, than that which directs the Mind, and regulates the Inclinations, and corrects our Mistakes in such a manner, that they may bring forth fruits useful and necessary to human Society; which must certainly be a Divine Thing, the Art of Arts, and Discipline of Disciplines; that by which Men must be govern'd and kept under, who of all Animals have the most different Complexions and Tempers, the most various Customs, the most divided and separate Inclinations, the most disagreeing Wills, and the most inconstant Impulses. But alas! *Sophia*, that we are come to such a pass (and who would ever have thought this was possible?) that that must be chiefly esteem'd Religion, which despises, neglects and condemns Good-works as criminal; some not sticking to say that the Gods care not for those things; and that however great they may be, yet Men are not justify'd by Good-works.

Soph. Really, *Saulinus*, I think you dream; I believe that what you say is not true, but only a Fantasm or Apparition of a troubled Brain: 'Tis nevertheless certain that there are some such who propose and offer

offer such things to the Belief of wretched People; but be assur'd, the World will easily discern that this can never be digested; 'twill perceive this as easily, as that it cannot subsist without Law and Religion. We have now seen in some measure how well the Law has been made and settled; you must next hear on what Condition Judgment is join'd to it. *Jupiter* has put the Sword and the Crown into the hands of Execution; with this he rewards those who do Good, and abstain from Evil; with that he chastises those who are forward in sinning, and are unprofitable and unfruitful Plants. He hath enjoin'd on Execution, the Defence and Care of the true Law, and the Destruction of the wicked and false, that is dictated by perverse Minds, and Enemies to the peaceable and happy State of Mankind. He hath commanded Execution, that being join'd to the Law, it extinguish not, but (as much as possible) kindle the Appetite of Glory in human Breasts; because that is the sole and most efficacious Spur that uses to push Men on, and warm them to those Deeds which enlarge, maintain and fortify Commonwealths.

Saul. Our Professors of a false Religion cry, That this Glory is all vain, and say, we ought to glory in I don't know what Cabalistical Tragedy.

Soph. In earnest, 'tis not much matter what one fancies or thinks; provided his
Words

Words and Actions don't corrupt the peaceable State of Things: And Duty consists chiefly in correcting and keeping up useful Practices, not in judging of the Tree by its beautiful Leaves, but by its good Fruits; and that those which bring not forth good Fruit be remov'd, and others put in their place that do. Who can believe that the Gods find themselves interested any way in those things in which no Man is interested? For the Gods are concern'd about those things only wherein Men are concern'd, but are not displeas'd or exasperated on their own account, for any thing done, or said, or thought, that has not some Tendency to make Men lose that Respect, by which Commonwealths are preserv'd. For the Gods would cease to be Gods, if they were either pleas'd or displeas'd, sorry or glad for any thing which Men do or think: And they would be more necessitous than Men; or at least as Men receive Benefits and Advantages from them, so they might come to want the same from Men. The Gods therefore being exempted from all Passion, they can only have active Anger or Liking, but not passive: For which reason we do not threaten Punishments, and promise Rewards, for any Evil or Good that can result to our selves; but only for the Good and Tranquility of Communities and Civil Societies, which we have taken care to assist by our Divine Laws, when human Laws were insufficient.

cient. 'Tis therefore foolish, unworthy, profane and injurious, to imagine that the Gods seek Reverence, Fear, Love, Worship and Respect from Men, for any other Good, Advantage or End, than that of Men themselves; for being most glorious in themselves, and not capable of receiving any Glory from without, they have made and constituted Laws, not so much (or at all for themselves or their own Glory) as to communicate Glory to Men. And therefore Laws and Judgments want so much of the Goodness and Truth of Laws and Judgments, as they come short in ordering and approving, in a special manner, the moral Actions of Men, with regard to other Men.

Saul. This Appointment and Decree of *Jupiter*, *Sophia*, most effectually demonstrates, that the Trees, which are in the Gardens of the Law, are planted there for their Fruits, but especially for those Fruits, by which Men are fed, nourish'd and preserv'd; and the Smell of these only is grateful and pleasing to the Gods.

Soph. Hear me out: 'Tis the Pleasure of *Jupiter*, that Execution make the Gods to be lov'd and fear'd, only in so far as they favour human Society, and discourage those Vices which are dangerous to it: And therefore inward Sins ought only to be judg'd Sins, inasmuch as they produce, or may produce outward Effects. And inward Righteousness is never Righteousness without outward

ward Performances, as Plants are useleſs and unprofitable without Fruit actually in being, or in expectation. And 'tis his Pleaſure that thoſe ſhould be eſteem'd the greateſt Crimes that are prejudicial to the Commonwealth; that thoſe which are prejudicial to a particular innocent Perſon ſhould be eſteem'd leſſer; ſuch as are committed between two Perſons by Agreement, leaſt of all; and that ſuch as don't give bad Example, or produce not bad Effects, and ariſe from an accidental Impetus in the Complexion and Temper of a particular Perſon, be judg'd no Crime at all. And theſe are Errors and Miſcarriages which the exalted Gods are moſt, leſs, leaſt, and not at all offended at; and by Works contrary to theſe, they judg themſelves moſt, leſs, leaſt, and not at all ſerv'd. He hath moreover commanded Execution, by all means, to approve Repentance for the future, but never to put it on an equal foot with Innocence; to approve Faith and Opinion, but never to put them on an equal foot with Deeds and Works. He means the ſame with reſpect to Confeſſion and Profeſſion, as they regard Amendment and abſtaining from Evil. He commends Thoughts, in ſo far as they ſhine in outward Signs, and poſſible Effects. He will not allow him that vainly mortifies his Body, to ſit in as honourable a Seat as he who curbs his Temper; nor equal that ſolitary unprofitable Drone, with one of a profitable Converſation. He will not diſtinguiſh
Customs

19- Customs and Religions so much by the Distinction of Gowns, and Difference of Habits, as by the good and more useful Habits of Virtue and Discipline. He is not so much pleas'd with him that has bridled the Fervour of his Lust, and who perhaps is cold and impotent; as with another that is really fearless, and softens the Impetus of Anger by Patience. He does not so much applaud one who has oblig'd himself to no purpose to abstain from Lust, as one who is determin'd to be no more a Back-biter, or Evil-doer. He does not pronounce the proud Desire of Glory, which has often been the occasion of Good to the Commonwealth, to be a greater Fault than the sordid Thirst of Riches. He does not make so much account of one that has cur'd a vile and unprofitable Cripple, who perhaps is little or nothing better sound than infirm; as of one who has deliver'd his Country from Slavery, and reform'd a disorderly Mind. 19- He does not esteem it a more heroick Deed, to have, some way or other, been able to extinguish the Fire of a burning Furnace without Water, as to have extinguish'd the Seditions of an inflam'd People without Blood. 19- He does not allow Statues to be erected to Poltroons, Enemies to the State of the Commonwealth, who corrupt the Manners of Men by Words and Whims; but to those who raise Temples to the Gods, who enlarge the Worship and Zeal of that Law and Religion, that kindles the Magnanimity and Ardour

Ardour of Glory, which pursues the Service of the Republick, and the Advantage of Mankind: From whence it appears, that Universities were instituted for the Discipline of Manners, Letters and Arms. And he is very far from promising Love, Honour, and the Reward of eternal Life and Immortality, to such as are approv'd by Pedants, and Tellers of Parables; but to those who please the Gods, by adorning and perfecting their own and others Understandings, in the Service of the Community, in the express Observance of all the Acts of Magnanimity, Justice and Mercy. 'Twas for this reason the Gods rais'd the *Roman* People so far above other Nations: for they understood how to imitate and conform themselves to the Gods, by their magnificent Actions, more than other Nations; which consisted in pardoning the submissive, humbling the proud, forgiving Injuries, not obliging to make Returns for Benefits, succouring the Needy, defending the Afflicted, relieving the Oppress'd, bridling the Violent, promoting the Deserving, abasing the Transgressors; putting these in Terror, and punishing them with utter Destruction by Whips and Axes, while it honours those with Statues and Colossus's. From whence it necessarily follow'd, that this People was more bridled and aw'd from the Vices of Incivility and Barbarity, and more exquisite and ready at generous Enterprizes, than any other People whatever. And since
their

their Law and Religion were such, their Manners and Actions, their State, Honour and Felicity must have been agreeable to them.

Saul. I wish he had order'd something expressly against the Temerity of those Pedants of our time, who plague all *Europe*.

Soph. *Jupiter* has not been wanting, *Saulinus*, to enjoin, command, and give Orders to Execution concerning these Cattel, who at this time swarm all over *Europe*.

Soph. *Jupiter* has given very good Orders to Execution concerning them. He has order'd Execution to see if 'tis true, that they induce the People to despise, or at least to disregard Legislators and Laws, by teaching them, that they propose things impossible to be done, and command them as it were in jest; that is, to make Men believe, that the Gods command that which can never be put in practice: to see whether they affirm, that those who come to reform corrupted Laws and Religions, do really intend to spoil all that is just and good, and to confirm and exalt to the skies all their perverse and vain Fictions: to see if they bring forth any other Fruits than to destroy Societies, dissipate Concord, dissolve Union, make Sons rebel against their Fathers, Servants against their Masters, Inferiours against Superiours, put Schisms between People and People, Nation and Nation, Companion and Companion, Brother and Brother; to disorder Families, Cities, Republicks, and Kingdoms: And in

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*See
mett*

conclusion, if while they give the Salutation of Peace, they carry the Dagger of Division, and the Fire of Dispersion wherever they enter, taking away the Son from the Father, Neighbour from Neighbour, the Inhabitant from his Country, and making other horrible Separations, against Nature and Law : to see if while they call themselves the Ministers of one who rais'd the Dead, and heal'd the Sick, they do not maim and hurt those who are whole, worse than all others on the face of the earth ; killing not so much with Fire and Sword, but which is worse, with their pernicious Tongues.

He has order'd Execution to see what kind of Peace and Concord they propose to miserable People ; if they are willing and desirous that the whole World agree and consent to their malicious and most presumptuous Ignorance, and approve their wicked Conscience ; while they themselves will not agree and consent to any Law, Justice, or Doctrine ; and so much Discord and Disagreement appears not in the whole World, and in all the Ages of it, as amongst them : for among ten thousand of such Teachers, there is not to be found one, who has not form'd to himself a Catechism, ready to be publish'd to the World, if not publish'd already ; approving no other Institution but his own, finding in all others something to be condemn'd, disapprov'd, or doubted of : besides that the greater part of them disagree with themselves,

H

felves,

selves, blotting out to day what they had wrote yesterday. He has order'd Execution to see what Success they have, and what Manners they form in others, as to the Acts of Justice and Mercy, and the Conservation and Enlargement of Publick Good : If by their Doctrine and Authority, Academies, Universities, Temples, Hospitals, Colleges, Schools, and Places of Arts and Discipline are rais'd ; or if where these are to be found, they are not the very same, and endow'd with the very same Powers and Privileges, as they were before these Men appear'd in the World : Next, if these are enlarg'd by their Care, or rather, are not diminish'd, ruin'd, and dissolv'd by their Negligence : Moreover, if they are Possessors of other Peoples Goods, or Bestowers of their own : Finally, if those who take their part, augment and establish the publick Good, as their Predecessors did ; or if they dissipate, squander, and devour it, and withal discourage good Works, and extinguish all Zeal to perform new, and preserve old Benefits. If it is so, and if such be apprehended and convicted, and if after admonition they shew themselves incorrigible, and persist in their Obstinacy ; *Jupiter* commands Execution under pain of his Displeasure, and of losing its Degree and Pre-eminence in Heaven, to dissipate, destroy, and annihilate them, and to use any manner of Force, Power and Industry, to the destruction of the very Memory of so noxious a Seed.

And

And to this he adds, that it make known to all Generations of the World, under pain of their Ruin, that they arm themselves in favour of Execution it self, till the Decree of *Jupiter* against this Plot of the World, be fully put in execution.

Saul. I presume, *Sophia*, that *Jupiter* will not thus rigidly execute this Punishment upon this miserable Set of Men, and compleat their final Ruin, till he has first try'd to reform them, and make them sensible of their Wickedness and Error, and so provok'd them to Repentance.

Soph. 'Tis so: and therefore *Jupiter* has order'd Execution to proceed in the manner I tell you. He will have all those Goods taken from them, which they who preach'd up, prais'd, and taught Good Works, had acquir'd; and which were left and appointed by those who did, and trusted in Good Works, and were confirm'd by them, who believ'd they should render themselves acceptable to the Gods by such Works, Benefits, and Testaments. And so let them curse those Trees which brought forth these Fruits from a Seed so much hated by them. And let them be maintain'd, preserv'd, defended and nourish'd only by those Fruits, those Revenues, those Grants, which those who believe in them, and approve and defend this Opinion, furnish them with. And it is his Pleasure, that they be no longer allow'd to acquire by Rapine and violent Usurpation

that, which others have, acquir'd and sown with a free and grateful Mind, for the common Good. And thus let them depart from those profane Houses; and not eat of that excommunicated Bread; but go to dwell in those pure and undefiled Houses, and feed on that Meat, which by means of their newly reform'd Law, is appointed for them, and brought forth by those pious Personages, who have so little esteem for *Opus Operatum*; and merely from a vile, impertinent, and foolish Fancy, reckon themselves Kings of Heaven, and Sons of the Gods; and believe and attribute more to a vain, sheepish, and stupid Faith, than to a useful, real, and magnificent Action.

Saul. We shall quickly see, *Sophia*, how those who are so liberal and profuse in bestowing Kingdoms of Heavens, shall be driven to their shifts to get a Hand-breadth here on earth: and they shall know of their Emperors in the Empyrean Heaven, how liberally their *Mercuries* live upon their own Substance, who perhaps (for want of Faith in Works of Charity) will reduce those their Ambassadors to the Necessity of manuring the Ground, or following some other mechanic Trade; and would fain persuade Men, that I know not what Righteousness of another, is made theirs, without their being at any pains or trouble about it; but that all such as have been guilty of Assassinations, Rapine, Violence and Homicide, and who made light of

of Alms-deeds, the Acts of Liberality, Mercy, and Justice, will be excluded from the Benefit of this Righteousness of another.

Soph. How is it possible, *Saulinus*, that Consciences of this make can ever have a true Love for Good Works, and true Penitence, and Fear of committing any kind of Villany, if they are so secure, notwithstanding all the Crimes they commit, and so diffident of Works of Justice?

Saul. You see the Effects of this Persuasion, *Sophia*: for it is as true and certain as any thing can be, that if any come from any other Profession and Faith to this; from Liberal, as he was before, he becomes Covetous; from Meek he becomes Insolent; from Humble you see him Proud; from a Benefactor, a Robber and Usurper of what belongs to others; from Good and Sincere, a Hypocrite; from Kind, Ill-natur'd; from Simple, Malicious; from Grateful, most Arrogant; from able in all Goodness and Learning, forward in all sort of Ignorance and Knavery: and in fine, if he was Bad before, he becomes perfectly Wicked then, so as that he cannot be worse.

The Second Part of the Second Dialogue.

Sophia. **L**ET us now pursue our Subject, which was interrupted by *Mercury's* Arrival yesterday.

Saul. 'Tis high time, after having given an account of the Reasons of placing good Deities instead of those Beasts that have been driven from thence. Let us see what Deities are appointed to succeed the remaining Beasts; and if it be not troublesome, let me understand the Cause and Reason of these Changes. We were yesterday on the History of *Jupiter's* dispatching *Hercules*, and brought that Narration to a period: and consequently the first thing we are to consider, is, what has succeeded in his place.

Soph. I understand, that thing has in reality happen'd in Heaven, *Saulinus*, which *Crantore* saw in a Fancy, or in a Dream, and in the Shadow or Spirit of Prophecy, about the Debate between Riches and Pleasure, Health and Strength. For no sooner had *Jupiter* sent *Hercules* from thence, but immediately *Riches* presented her self before him, and said, ' This Place belongs to me, O Father.' To which *Jupiter* answer'd, ' For what reason ? ' I wonder, said she, that ' you have delay'd so long to give me that ' Place: and you have not only placed other
' Gods

' Gods and Goddesses, much inferiour to me,
 ' before ever you thought of me, but you
 ' have likewise given out, that the greatest
 ' favour you could do me, was to hear what
 ' I could say upon so strange a Paradox, as
 ' my pretending to any Place at all.' *Jupi-*
ter answer'd *Riches*, ' Tell me your Claim :
 ' for I am so far from thinking I have done
 ' you any wrong in not giving you any of
 ' the Mansions already fill'd, that I think my
 ' self oblig'd to refuse you those which are
 ' still empty : and perhaps something worse
 ' may fall to your share than you are aware
 ' of.' ' And what worse can or ought to be-
 ' fal me by your Judgment, than what has
 ' befalln me already, said *Riches*? Tell me
 ' with what reason you have placed Truth,
 ' Prudence, Wisdom, Law and Judgment
 ' before me? If I am she for whom Truth
 ' is esteem'd, Prudence practis'd, Wisdom
 ' priz'd, by which Law reigns, and Judg-
 ' ment is executed : and if without me Truth
 ' is cheap, Prudence is Folly, Wisdom neg-
 ' lected, Law mute, and Judgment lame :
 ' Why then have you not given me the first
 ' place? for to the first I give Scope, to the
 ' second Strength, Light to the third, Au-
 ' thority to the fourth, and Execution to the
 ' fifth ; to them all together, Pleasure, Beau-
 ' ty and Ornament ; and I free them from
 ' Trouble and Misery.' ' O *Riches* ! an-
 ' swer'd *Momus*, what thou sayest is neither
 ' false nor true: For thou art she likewise
 ' that

‘ that makes Judgment halt, the Law stand
‘ mute, Wisdom be trampled upon, Pru-
‘ dence imprison’d, and Truth crush’d; when
‘ you make your self a Companion of
‘ Rogues and Fools; when you protect Folly
‘ by the force of Chance; when you in-
‘ flame and captivate the Mind with Plea-
‘ sures; when you administer Arms to Vio-
‘ lence, and bare-facedly resist Justice. And
‘ after all, you bring no less Pain than Plea-
‘ sure, no less Deformity than Beauty, no
‘ less Rudeness than Ornament to such as
‘ possess you: and you are not the Hand to
‘ put an end to Miseries and Troubles, but
‘ only change their Names and Forms. So
‘ that in Opinion you are good, in Truth you
‘ are bad; in Appearance you are valuable,
‘ but in Reality you are base; in Fancy you
‘ are useful, but in effect you are most per-
‘ nicious: For when once you appear in your
‘ own Authority and Shape, however per-
‘ verse (as I ordinarily see you in the Houses
‘ of the Wicked, and rarely in the Company
‘ of good Men) you banish Truth out of all
‘ Cities there below, to the Desarts; you
‘ break the Legs of Prudence; you make
‘ Wisdom blush; you shut the mouth of the
‘ Law; you take away Courage from Judg-
‘ ment, and render all things most contemp-
‘ tible.’ ‘ In these very things, answer’d
‘ *Riches*, O *Momus*, you may discern my
‘ Power and Excellence; that by opening or
‘ shutting the Hand, and imparting my self
‘ to

‘ to this or t’other, I give to these Deities
‘ Strength, Power, and Action; or can have
‘ them despis’d, banish’d, and resisted; and
‘ to tell you plainly, I can banish them out
‘ of Heaven, and thrust them into Hell, as I
‘ please.’

Here *Jupiter* interpos’d: ‘ We will have
‘ none but good Deities in Heaven, and in
‘ these Seats. We remove from hence all
‘ that are more bad than good, as well as
‘ those that are indifferently good and bad,
‘ of which sort I take you to be; *viz.* That
‘ you are good with the Good; and evil with
‘ the Evil.’

‘ You know, O *Jupiter*, said *Riches*, That
‘ of my self I am good, and am not indiffe-
‘ rent, or neutral, or sometimes one thing
‘ sometimes another, as you say, but in as
‘ much as some make a good, others make a
‘ bad use of me.’ Here *Momus* answer’d;
‘ You, *Riches*, are a manageable, serviceable,
‘ tractable Goddess; you do not govern
‘ your self, and don’t truly govern and dis-
‘ pose of others; but others dispose of you,
‘ and you are govern’d by others: wherefore
‘ you are good when others manage you well,
‘ evil when you are ill-govern’d. You are
‘ good, I say, in the hands of Justice, Wis-
‘ dom, Prudence, Religion, Law, Liberali-
‘ ty, and other Deities: You are bad, if
‘ Deities of contrary qualities manage you;
‘ such as Violence, Avarice, Ignorance, and
‘ others. As therefore of your self you are
‘ neither

‘ neither good nor bad, so I believe it will
‘ be convenient (if *Jupiter* consent to it)
‘ that we be neither the Cause of Honour or
‘ Disgrace to any body ; and consequently,
‘ that you be not worthy to have a proper
‘ permanent Station, either on high among
‘ the Gods and heavenly Deities, or below
‘ among the infernal Deities, but that you
‘ wander eternally from place to place, and
‘ from region to region upon earth.’

All the Gods agreed to the Sentence of *Momus* ; and *Jupiter* pronounc’d accordingly, in these words : ‘ When you belong to Justice, *Riches*, you shall dwell in the House of Justice ; when you belong to Truth, you shall be where the Excellency of Truth is ; when you belong to *Sophia* or Wisdom, you shall sit in her Throne ; when you belong to voluptuary Pleasures, you may go where they are to be found ; when you belong to Gold and Silver, you may hide yourself in Purfes and Coffers ; when you belong to Wine, Oil, and Corn, you may stow your self in Cellars and Magazines ; when you belong to Sheep, Goats, and Oxen, go feed with them, and keep company with Flocks and Herds.’

In like manner, *Jupiter* gave her Directions how to behave her self, when she should be in the company of Fools ; and how to manage her self in the company of Wise Men ; and in what manner she should persevere for the future to do as she had done
for

for the time past (because perhaps it could not be otherwise) to make her self be easily found in one certain manner, and with difficulty in another manner. But those Ways and Manners he has not communicated to many; so that *Momus* rais'd his Voice, and declar'd another Manner, if indeed it can be said to be different from the former; and that is, 'That none may be able to find thee, without having first renounc'd a good Mind and a sound Brain.' I believe he meant, that it was necessary first to lose the Consideration of Judgment and Prudence, never thinking of the Uncertainty and Unfaithfulness of the Times; having no regard to the doubtful and unstable Promise of the Sea; not believing Heaven, nor regarding Justice or Injustice, Honour or Disgrace, Calm or Tempest; but committing all to Fortune. 'And, adds he, beware ever to make thy self too familiar with those, who seek thee with too much Judgment: And take care that those who pursue thee with the Snares, Gins and Nets of Providence, be farthest from catching thee; but go for the most part where the most senseless, stupid, careless and foolish are to be found. In fine, when thou art upon Earth, keep thy self from the Wise, as thou wouldst from Fire: And thus always come near and make thy self familiar with People that are half Beasts, and always observe the same Rule which Fortune does.'

Saul.

Saul. It is ordinary, *Sophia*, that the wisest are not the richest; either because they are contented with a little, and that little they esteem enough, if it can make them live; or for other Reasons, as that while they are intent upon more worthy Enterprizes, they don't wander too much here and there to make their Court to these Deities, I mean Riches and Fortune. But pursue your Discourse.

Soph. No sooner did *Poverty* see her Enemy *Riches* shut out, but she presented herself in a most miserable plight, and said, 'That for the same Reason that *Riches* was judg'd unworthy of that Place, she that was her Antagonist ought to be esteem'd most worthy and deserving of it.' To which *Momus* answer'd, 'O *Poverty*, *Poverty*, you were not *Poverty*, if you were not poor in Arguments, Syllogisms, and good Consequences. It does not follow, unhappy Goddess, that you should be invested with what she is despoil'd of, and that you ought to be all that which she is not, because you are contrary to her: as *Verbi gratia* (since 'tis necessary to illustrate the thing to you by an Example) that you should be *Jupiter* and *Momus*, because she is neither *Jupiter* nor *Momus*; and in fine, that what is deny'd of her, should be affirm'd of you. For those who are better stock'd with Logick than you are, know that Contraries are not the same with *Po-*
sitiva

‘ sitiva & Privativa, Contradictoria, Varia, Differentia, Altera, Divisa, Distincta & Diversa.

‘ They know likewise, that by reason of Contrariety it follows, that you cannot both be in the same Place at the same time; but not, that where she is not, nor cannot be, therefore you are, or may be.’ Here all the Gods smil’d, seeing *Momus* ready to teach *Poverty* Logick: And this has remain’d a Proverb in Heaven, *Momus is Poverty’s Master, or Momus teaches Poverty Logick.* And this the Gods say, when they would ridicule any thing done awkwardly. ‘ What do you think then should be done with me, *Momus*? ’ said *Poverty*: resolve me quickly; for I am not so rich in Words and Conception, as to be able to dispute with *Momus*, nor of so happy a Genius, as to be able to learn much from him.’

Then *Momus* ask’d *Jupiter* permission to make a Decree for once. To whom *Jupiter* said, ‘ Do you yet mock me *Momus*, you who have so much Licence, that you are more licentious than all the other Gods taken together, insomuch that we might take you for a Licentiate? Nay, give Sentence as you please; and if ’tis good, we will approve it.’ Then *Momus* said, ‘ It appears to me convenient, that she go and walk thro those publick Places, in which Riches is seen to stalk about, that she pass and repass, go and come thro the same Fields. Now (according to the Rules of Reasoning,

ing, with regard to such Contraries) Poverty must not enter into any Place, but what Riches has forsaken; nor succeed, till she has departed: and on the other hand, let Riches succeed and enter, where Poverty is gone. Let the one always be at the other's Heels; the one must always give the other a Push, but never Face to Face: but where one has her Breast, the other must have her Back; as if they were playing (as we sometimes do) at Leap-Frog.

Saul. What did Jupiter and the rest say of this?

Soph. They all ratify'd and confirm'd the Sentence.

Saul. What said Poverty?

Soph. She said, 'It does not seem just, O ye Gods! (if my Opinion may have place, and if I am not altogether bereft of Judgment) that my Condition should be exactly like that of Riches.' To whom Momus answer'd, 'From your appearing on the same Theatre, and acting the same Tragedy or Comedy, you ought not to draw this Consequence, viz. that you are in the same Condition; *Quia contraria versantur circa idem.*' 'I see, Momus, said Poverty, that all mock me; and you among the rest, who make Profession to tell the Truth, and speak ingenuously, despise me; which appears not to me to be your Duty, because Poverty is frequently more worthy of Defence than Riches.' 'What would you have one to do,

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' do, answer'd *Momus*, if you are altogether,
' and in every respect poor? Poverty is not
' worth defending, if she is poor in Judg-
' ment, Reason, Merits and Syllogisms, as
' you are, who have forc'd me to speak to you
' very poorly by the Rules of Analyticks, of
' the *priora* and *posteriora* of *Aristotle*?

Saul. What do you tell me, *Sophia*? The
Gods then sometimes took *Aristotle* in their
hands? They study the Philosophers?

Soph. I'll say no more of *Pippa*, *Nanna*, *An-
tonia*, *Burchiella*, *Aneroia*, and such like; and
of another Book, whose Author is not known,
but is ascrib'd to *Ovid* or *Virgil*, I don't re-
member the Title of it.

Saul. And do they indeed meddle with
things so grave and serious?

Soph. Do you think these are not grave and
serious Matters, *Saulinus*? If you were more
a Philosopher, and more discerning, you
would believe there was no Subject, no Book
but what was examin'd by the Gods; and
that it never fails of being perus'd by them;
if 'tis not altogether without Spirit and Life,
if 'tis not all over simple and impertinent,
'tis approv'd and chain'd in the Publick Li-
brary: For they take pleasure in the mani-
fold Representations of Things, and in the
manifold Fruits of all manner of Talents and
Endowments: For they have as much plea-
sure in all things that are, and in all the Re-
presentations that are made, as they have in
taking care that they be, and giving Order
and

and Permission that they be made. And do you think that the Judgment of the Gods is any other than what is common to us with them; and that every thing that is Sin to us, is no Sin to them? These Books, any more than Theological Books, should not be allow'd to be read by ignorant Men, who would thereby become wicked, and receive evil Instruction from them. This is a way of reasoning, which is as ridiculous as it is common.

Saul. What do you say then of Books compos'd by Men of bad Fame, dishonest and dissolute, and which are written perhaps to a bad End?

Soph. It cannot be deny'd, but such Books are written; but then it is of some use to know who was the Author of them, the Manner he observes in handling his Subject, the Reason why he writes; how such a one was cheated, and how he cheated others; how one declines from, and inclines to a virtuous and vicious Affection; how Laughter, Uneasiness, Pleasure, Squeamishness are rais'd: In every thing there is Wisdom and Providence, and in all things there is every thing; but especially a thing is where its contrary is, and the knowledg of one flows very necessarily from another.

Saul. Let us now return to the purpose, from which the Name of *Aristotle*, and the Fame of *Pippa* diverted us. How was Po-

verty

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verty dismiss'd by *Jupiter*, after she was so scurvily us'd by *Momus*?

Soph. I will not relate to you all the ridiculous Particulars that pass'd between him and her, who no less mock'd *Momus*, than *Momus* mock'd her. *Jupiter* declar'd that she had a right to Privileges and Prerogatives, which *Riches* had not in things here below.

Saul. Pray tell me what they are.

Soph. 'Tis my Pleasure, said *Jupiter*, that
' in the first place thou, *Poverty*, be quick-
' sighted, and know how to return quickly
' to the place you left; and that you chase
' *Riches* away, with greater force than thou
' art chas'd by her; whom I decree to be
' eternally blind. Next, 'tis my Pleasure,
' *Poverty*, that thou be very nimble, and
' that thou have on thee the Wings of an Ea-
' gle or a Vultur; but that thy Feet be like
' those of an old Ox, which tugs the Plough
' when it cuts deepest into the earth. I will
' on the contrary, that *Riches* shall have slow
' and heavy Wings, like those of a Goose or
' Swan, but her Feet like those of the swiftest
' Courser or Hart; to the end that when she
' flies from any place by employing her Feet,
' thou may'st come there with thy Wings:
' and wheresoever thou dislodgest by the
' means of thy Wings, she may succeed by
' using her Feet: so that thou may'st pursue
' and chase her away with the very same
' Swiftnefs with which she pursues and chases
' thee away.'

I

Saul.

Saul. Why does he not give them both either good Wings or good Heels? For they could, nevertheless, pursue and chase one another away either slowly or speedily.

Soph. Because *Riches* going always with a Load, her Wings come to be encumber'd thereby; and *Poverty* going always bare-foot, her Feet are easily pain'd by going thro' rugged Ways: and therefore this would have swift Feet, and that swift Wings in vain.

Saul. I am satisfy'd with your Resolution: Now go on.

Soph. Moreover, he orders *Poverty* to follow *Riches*, and she to be banish'd by her when she comes into those Houses or Palaces where Fortune has her Empire: But when she holds to those things which are high, and out of the reach of Time's and blind Fortune's Rage; he orders her not to have so much Impudence and Power, as to attempt to make her fly, and take her place. For he will not have *Riches* easily depart from those places, which requir'd so much Difficulty and Honour to arrive at. And thus have thou
 ' as much Steadiness and Resolution in things
 ' of an inferiour, as she can have in things
 ' of a superiour nature. But (added *Jup-*
 ' *ter*) I order you to have a certain Concord,
 ' in a certain way with one another, and
 ' that not of a slight Importance; to the end
 ' thou may'st not think that by being ba-
 ' nish'd from Heaven, thou should'st be sent
 ' to Hell; but that on the contrary, by being
 ' taken

taken up from Hell, thou should'st be sent to Heaven. So that the Condition of *Riches*, as I have said, comes to be incomparably better than thine. However, I will, that you be so far from always banishing one another from your places, that the one shall rather maintain and cherish the other; so that there be a most strict Friendship and Familiarity between you.'

Saul. Pray explain this to me as soon as you can.

Soph. Jupiter said, 'Thou *Poverty*, when thou art conversant about inferiour things, thou mayst be join'd by the strictest Ties to *Riches* in superiour things. For no-body who is wise, or is willing to be wise, will ever endeavour to join himself with her in great things: since *Riches* are a hindrance to Philosophy, and *Poverty* makes the way plain and easy. For Contemplation cannot be, where a Throng of many Servants crowd, where an importuning Multitude of Debtors and Creditors is; where Merchants Accounts, and the reckonings of Stewards appear; where so many ill-manner'd Bellies are to be fed; where the Snares of so many Robbers, the Eyes of greedy Tyrants, and the Exactions of unfaithful Ministers perplex and trouble us: So that no-body can taste the Sweetness of Tranquillity, if he is not poor, or very like a poor Man.

' Now 'tis my Pleasure, that he who is
 ' rich in Poverty, be great, because he is
 ' contented; and that he who is poor in
 ' Riches, be a mean Slave, because he is
 ' not satisfy'd. Thou shalt be secure and
 ' calm; she troubled, solicitous, suspicious,
 ' and restless. By despising her, thou shalt
 ' be more magnificent and great than ever
 ' she can be by valuing and esteeming her self.
 ' I will make meer Opinion sufficient to sa-
 ' tisfy thee to the full: but for her, she shall
 ' not be full with the Possession of all things.
 ' I will make thee greater with taking away
 ' Desires from thee, than she can be by the
 ' addition of Possessions: I will make thee
 ' open Friends, and her hidden Enemies: I
 ' will make thee rich with the Law of Na-
 ' ture; her extremely poor, in spite of all
 ' her Care and Industry. For 'tis not he
 ' who hath little, but he who desireth much,
 ' who is truly poor. To thee (if thou wilt
 ' curb Desire) what is necessary shall be e-
 ' nough, and a little shall be sufficient. But
 ' to her nothing is enough, altho she grasps
 ' at all things with extended Arms. Thou
 ' by confining thy Desires, may'st contend
 ' for Felicity with *Jove*; she, by enlarging
 ' the Borders of Concupiscence, more and
 ' more plunges her self in the Gulf of Mi-
 ' series.' When *Jupiter* had dispatch'd her,
 she very contentedly ask'd leave to go
 her way: And *Riches* made a sign, that
 she desir'd to come near, and solicit the
 Council

Council once more upon some new Proposal :
But she was not allow'd to make more words.

' Away, away, said *Momus* to her : Do'st not hear how many call thee, cry for thee, pray to thee, sacrifice to thee, and complain to thee, with so great noise and din, that we are almost deafen'd here? And do'st thou divert thy self so much, and frisk about in these parts? Go quickly in an ill Hour, if you are not pleas'd to go in a good one.' ' Don't trouble your self about this, *Momus*, said Father *Jupiter* : Let her depart, and go when and whither she pleases.' ' In truth, said *Momus*, it seems to me a matter worthy of Compassion, and a kind of Injustice (which you, who can, do not provide against) that she should least regard those who cry and cry over again for her, and always keep at the greatest distance from those who deserve her best.' ' My Will, said *Jupiter*, concurs with the Will of Fate.'

Saul. Do otherwise if you can, *Momus* should have said.

Soph. ' I will, that with respect to things below, she be deaf, and that she never answer or come when call'd ; but led by Chance and Fortune, she go blindfold, and groping in the dark, to him she meets first among the Multitude.' ' From whence it will fall out, said *Saturn*, that she will sooner communicate her self to Knaves and Scoun-

‘ drels (the number of which is as the Sand)
 ‘ than to any body that is but tolerably good;
 ‘ and sooner to these ordinary sort of Peo-
 ‘ ple, who are numerous enough, than to
 ‘ one of the principal, who are perhaps very
 ‘ few; and perhaps never, nay most certain-
 ‘ ly never, to him who is more deserving
 ‘ than others, and single by himself.’

Saul. What said *Jupiter* to that?

Soph. ‘ It must be so: Fate has laid this
 ‘ Condition on *Poverty*, that she should be
 ‘ rarely call’d upon in earnest, and by very
 ‘ few; but that she communicate and pre-
 ‘ sent her self to more than call upon her,
 ‘ which are much the greatest number.
 ‘ *Riches* on the contrary is that which is
 ‘ call’d upon, desir’d, invok’d, ador’d, and
 ‘ expected by almost every body; she com-
 ‘ municates her self to very few, and least
 ‘ of all to those who worship and reverence
 ‘ her most. Fate hath decreed that *Poverty*
 ‘ shall be quite deaf; that she be not frighted
 ‘ away by the greatest and most thundring
 ‘ noise; and that she shall be deaf to and
 ‘ proof against all the huffing of those who
 ‘ hate her, and beat the heels of him who
 ‘ has not only not call’d for her, but with
 ‘ great diligence would hide himself from
 ‘ her.’ While *Riches* and *Poverty* gave up
 their places, ‘ *Holà!* said *Momus*, what Sha-
 ‘ dow is this which is the Familiar of these
 ‘ two Opposites, and which is both with
 ‘ *Riches* and *Poverty*? I use to see divers
 ‘ Shadows

‘ Shadows of the same Body, but I have never observ’d divers Bodies have the same Shadow, till now.’ To which *Apollo* answer’d, ‘ Where there is no Light, there all is Shadow ; altho there be divers Shadows, if they are without Light, they are confounded and become one : as when there are many Lights without the intervention of thick and opaque Bodies, they all concur to make one Splendour.’ ‘ I don’t think this holds here, said *Momus* ; for where there is *Riches*, and *Poverty* is quite excluded ; and where there is *Poverty* absolutely distinct from *Riches*, not like two Lights concurring in one illuminable Subject ; we see this Shadow to belong to the one and the other.’ ‘ Look well to it, *Momus*, said *Mercury* ; and you will see that it is not a Shadow.’ ‘ I did not say that it was a Shadow, said *Momus* ; but that ’tis join’d to these two Deities, as one and the same Shadow to two Bodies. O now I consider, *Avarice* appears there to me, which is a Shadow ; and is the Darknes of *Riches*, and the Darknes of *Poverty*.’ ‘ ’Tis so, said *Mercury* ; she is the Daughter and Companion of *Poverty*, a mortal Enemy to her Mother, and flies from her as much as she can : enamour’d and charm’d with *Riches*, to which she sometimes joins her self, she is always sensible of the Rigour of her Mother who torments her ; and tho she is near her, yet she is far from her ; and tho she is

' far from her, yet she is near her: for if
 ' she is separate from her in truth and rea-
 ' lity, yet in common Estimation she is most
 ' intimate with her, and united to her. And
 ' don't you perceive, that being join'd in
 ' company with *Riches*, she makes *Riches* not
 ' to be *Riches*; and being far distant from
 ' *Poverty*, she makes *Poverty* not to be *Po-*
 ' *verty*? This Darkness, this Shadow, this
 ' Obscurity, is that which makes *Poverty*
 ' not to be evil, and *Riches* not to be good;
 ' and is never present without throwing a
 ' blot upon one of the two, or on both to-
 ' gether; very rarely on neither the one nor
 ' the other: and that is only when they are
 ' encompass'd on all sides with the Light of
 ' Reason and Knowledg.' Here *Momus* de-
 ' fir'd *Mercury* to explain to him, how *Avarice*
 ' made *Riches* not to be *Riches*. *Mercury* an-
 ' swer'd, ' The rich covetous Person is ex-
 ' tremely poor; because *Avarice* can never be
 ' where *Riches* are, if there is not *Poverty* in
 ' that Person's Mind, which is not less truly
 ' present *virtute affectus*, than it may be said
 ' to be *virtute effectus*. So that this Shadow,
 ' in spite of its teeth, can never depart from
 ' its Mother, more than from it self.'

While these things were discours'd, *Momus*
 who has a very good Eye (tho 'tis none of
 the sharpest) when he looks very attentively,
 said, ' O *Mercury*, that which I told you was
 ' like a Shadow, I now discover to be so
 ' many Beasts all confusedly jumbled toge-
 ' ther;

ther ; for I see it to be canine, porcine,
 arietine, apish, ursine, aquiline, corvine,
 falconian, leonine, asinine, and so many
 other *ines, ians, and isbes*, as the like was
 never seen : and so many Beasts, and yet
 but one Body ! There really appears to me
 a Pantamorphosis of all brute Animals !
 To speak more truly, answer'd *Mercury*,
 'tis one multiform Beast : it appears one,
 and it is one, but 'tis not uniform : as it is
 the Property of Vices to have many forms,
 because they are without form, and have
 not a proper Face. This is quite contrary
 to what we see in the Virtues. Thus you
 see Liberality, the great Enemy of Avarice,
 is simple and one ; Justice is one and
 simple ; once more you see Health is one,
 and Diseases are innumerable.

While *Mercury* was saying this, *Momus* interrupted him, and said, ' I see it has three
 Heads, and be hang'd to it. I thought,
Mercury, my Eyes deceiv'd me when I discover'd
 one, and one, and a third Head upon the Body of this Beast. But after
 turning my Eyes every where, and seeing
 no other thing like it ; I conclude, that 'tis
 no otherwise than as I see it.' ' You see
 very well, said *Mercury* ; of these three
 Heads one is Illiberality, another bruitish
 Gain, and a third Ténacity.' *Momus* ask'd
 whether they spoke. *Mercury* answer'd,
 ' Yes ; and that the first says, 'Tis better to
 be rich, than to be esteem'd liberal and
 grateful.

' grateful. The second, Don't die of Hunger,
 ' because you are a Gentleman. The third
 ' says, If it does not bring me Honour, it
 ' brings me Utility.' ' And have they only
 ' two Arms, said *Momus*?' ' Two Hands
 ' are enough, said *Mercury*; of which the
 ' right is open, and large, to take; the other
 ' is close, close, narrow, narrow, to hold;
 ' and whenever it lets out, it looks like Dis-
 ' tillation, without regard to Time, or Place,
 ' or Measure.' ' Come a little nearer me,
 ' you *Riches* and *Poverty*, said *Momus*, that
 ' I may be the better able to discover the
 ' Charms of this your fair Waiting-Maid.'
 Which being done, *Momus* said, ' 'Tis one
 ' Face, many Faces; 'tis one Head, and ma-
 ' ny Heads; a Woman, a Woman, a Wo-
 ' man; she has a very little Head, tho her
 ' Face be more than moderately large; she
 ' is old, ugly, and nasty; she has a drooping
 ' Countenance; she is of a black Com-
 ' plexion; I see her full of Wrinkles; her
 ' Hair is strait and black; her Eyes little,
 ' her Mouth open and gaping; her Nose
 ' and Nails crooked. Strange! that so little
 ' an Animal should have so capacious and
 ' devouring a Belly; that so weak, merce-
 ' nary and servile an Animal, should direct
 ' her Looks to the Stars! She stoops, digs,
 ' and enditches her self; and if she expects
 ' to find any thing, she will dig down to
 ' the Centre of the Earth; and with her
 ' Back to the Light, and her Face to Dark-
 ' ness.

‘ness, she never knows the Distinction of
 ‘Day and Night; uneasy to the perverse
 ‘Hopes of those who have never much, e-
 ‘nough, or sufficient, how much soever
 ‘they receive, and whose Desires enlarge
 ‘with their years; as the Flame devours ac-
 ‘cording to its Greatness. Dispatch, dis-
 ‘patch, banish, banish, both *Poverty* and
 ‘*Riches* quickly from these Tenements, O *Ju-*
 ‘*piter*; and do not suffer them to approach
 ‘the Habitations of the Gods, if they don’t
 ‘come without this vile, abominable and
 ‘savage Beast.’ *Jupiter* answer’d, They will
 ‘come or go according to the Reception they
 ‘find with you. At present let them go a-
 ‘way, according to the Resolution already
 ‘made; and let us come quickly to our Bu-
 ‘siness, to determine what Deity shall be
 ‘Possessor of this Place.’

And behold as the Father of the Gods
 was looking round, *Fortune*, without being
 call’d, impudently, and with her usual Ar-
 rogance, presented her self, and said, ‘It is
 ‘not good, O ye Consular Gods! and thou
 ‘great Judge *Jupiter*, that *Poverty* and *Riches*
 ‘should be allow’d to speak so much, and be
 ‘heard so long; and I be thought unworthy
 ‘to be heard, and shew my self, and declare
 ‘my Resentment, as I have too much reason
 ‘to do: I who am so honourable and power-
 ‘ful, that I advance *Riches*, guide and push
 ‘her on where and how I please; who chase
 ‘her from, or lead her to what Places I will;
 ‘who

‘ who effect her Succession, and the Vicissitude
‘ between her and *Poverty* : And every one
‘ knows that Felicity in external Goods is not
‘ more owing to *Riches*, as her Principle,
‘ than to me. Just as the Beauty of Musick,
‘ and Excellency of Harmony, ought not to
‘ be more ascrib’d to the Instruments, than
‘ to the Art, and Artificer who handles them.
‘ I am that Divine and Excellent Goddess, so
‘ much desir’d, so much sought after, so
‘ much lov’d, for whom *Jupiter* is most
‘ frequently thank’d, from whose open hand
‘ flows *Riches*, and for whose close Fist the
‘ World so much laments, and Cities, King-
‘ doms and Empires are turn’d topsy-turvy.
‘ Tell me, who ever offer’d up Devotions to
‘ *Riches* or *Poverty*? Who ever return’d them
‘ Thanks? Every one that desires to have
‘ them, calls upon me, sacrifices to me.
‘ Whosoever is contented with these, thanks
‘ me, owns his Obligation to *Fortune*, burns
‘ Incense to *Fortune*, the Altars smoke for
‘ *Fortune*. And I am a Cause that am vene-
‘ rable and formidable in proportion to my
‘ Uncertainty; and I am the more desirable,
‘ the less I make my self known and familiar :
‘ For ordinary things least discover’d, most
‘ hid and secret, are esteem’d to have the
‘ greater Dignity and Majesty. I with
‘ my Splendour darken Virtue, blacken
‘ Truth, and subdue and undervalue the
‘ greater and better of these Gods and God-
‘ desses, whom I see prepar’d and set in or-
‘ der

' der to take their Places in Heaven: And I
 ' also, in the presence of so great a Se-
 ' nate, put all in Terror. For tho I have
 ' no Eyes to serve me, yet I have Ears, by
 ' which I understand that a great part of
 ' them quake and tremble at my formidable
 ' Presence. And yet notwithstanding all
 ' this, they have had the Boldness and Pre-
 ' sumption to present themselves, to be
 ' nam'd to Places, without consulting and
 ' advising with my Dignity; who often,
 ' and more than often, have Empire and Do-
 ' minion over Truth, Reason, Wisdom, Jus-
 ' tice, and other Deities, who (if they will
 ' not deny what is most evident to all the
 ' World) can tell whether they are able to
 ' reckon up the number of Times that I have
 ' already turn'd them out of their Chairs,
 ' Seats and Tribunals; and have bound,
 ' suppress'd, shut up and imprison'd at my
 ' Pleasure. At other times I have out
 ' of my Mercy let them escape, set them-
 ' selves at liberty, restore and confirm them-
 ' selves again, but never without apprehen-
 ' sions of my Displeasure.'

Then *Momus* said, ' Ordinarily, blind Ma-
 ' tron, all the other Gods expect the Retribu-
 ' tion of these Seats for the good Works they
 ' have done, do, or are to do; and the Se-
 ' nate has resolv'd to reward such: And do
 ' you pretend to put in your Claim, which
 ' don't lessen the List and Crowd of your
 ' Sins, for which you deserve not only to be
 ' banish'd

‘ banish’d from Heaven, but likewise from
‘ the Earth?’ *Fortune* answer’d, ‘ That she
‘ was no less good than other good Deities ;
‘ and if so, then she was not evil ; for all is
‘ good that Fate orders : and tho her Na-
‘ ture was like that of a Viper, which is na-
‘ turally venomous ; yet this could not be
‘ her fault, but either the fault of Nature,
‘ or of any other that had so fram’d her.
‘ Besides that, nothing is absolutely Evil ; for
‘ the Viper is not mortal and poisonous to the
‘ Viper, nor the Dragon to the Dragon, the
‘ Lion to the Lion, the Bear to the Bear, &c.
‘ but every thing is evil with respect to a-
‘ nother, as you virtuous Gods are evil with
‘ respect to the vicious ; those of the Day
‘ and of the Light, are evil to those of
‘ Night and Darknes ; you among your
‘ selves are good, and they among themselves
‘ are good. It happens after the same man-
‘ ner among different Sects in the World,
‘ where those of all Sects call themselves just,
‘ and the Sons of God ; whereas the chiefest
‘ and most dignify’d of other Sects are rec-
‘ kon’d the most reprobate and wicked. And
‘ therefore I *Fortune*, however much I may
‘ be condemn’d by some, by others I am
‘ esteem’d divinely good. And ’tis a Sen-
‘ tence pass’d by the greatest part of the
‘ World, That the Fortune of Men depends
‘ on Heaven, from whence there is not a
‘ Star in the Firmament, great or small, but
‘ what I am thought to have the disposal of.’

Here

Here *Mercury* answer'd, ' That her Name
' was taken too equivocally; for sometimes
' by Fortune is understood nothing else but
' an uncertain Event of Things, which is
' no Uncertainty to the Eye of Providence,
' tho it may be very much so to the Eyes of
' Mortals.'

Fortune did not hear this, but proceeded;
and to what she had said, she added, ' That
' the most celebrated and excellent Philoso-
' phers in the World, such as *Empedocles* and
' *Epicurus*, attributed more to her than to
' *Jupiter* himself, nay than to the whole
' Council of the Gods together. In like man-
' ner all the rest, said she, understood me
' to be a Goddess, and understood me to be
' a heavenly Goddess; as I believe this Verse
' is no Stranger to your Ears, there being no
' School-boy but can repeat it:

' *Te facimus, Fortuna, Deam, cæloq; locamus.*

' And I would have you understand, O ye
' Gods, with what Truth some call me silly,
' foolish, inconsiderate; while they them-
' selves are so silly, foolish and inconsiderate,
' that they can give no account of my Be-
' ing; and whence others, who are esteem'd
' more learned than their Neighbours, in
' effect demonstrate and conclude the con-
' trary: And this Truth forces from them.
' They likewise call me irrational, and with-
' out Judgment; and yet they don't for all
' this

' this think me brutish and stupid : For by
 ' this Negation they are not for detracting
 ' any thing from me, but for attributing
 ' more to me ; as I my self sometimes deny
 ' small things, that I may give the greater.
 ' I am not therefore conceiv'd by them as
 ' one that works by the Rules of Reason, but
 ' above all Reason, above all Discourse, and
 ' above all Knowledg. Not to mention that
 ' in effect they agree and confess, that I ob-
 ' tain and exercise Government and Domi-
 ' nion, especially over the rational, intelli-
 ' gent and divine Beings. And none that is
 ' wise will say, that I extend my Power over
 ' Things void of Reason and Understand-
 ' ing, such as Stones, Beasts, Children, Mad-
 ' men, and others, that have no notion of fi-
 ' nal Causes, and cannot act for an End.'

' I'll tell you, *Fortune*, said *Minerva*, why
 ' they say you are without Reason and Judg-
 ' ment : Whoever wants any Sense, wants
 ' also some Science ; particularly that Science
 ' which depends on that Sense. Now consi-
 ' der with your self, that you are without
 ' the Light of the Eyes, which are the grea-
 ' test Help to Science.' *Fortune* answer'd,
 ' That *Minerva* either impos'd upon herself,
 ' or had a mind to impose upon *Fortune* ; and
 ' she hop'd to satisfy her why she saw her
 ' blind. But however I be depriv'd of
 ' Sight, said she, yet I am not without good
 ' Ears and Understanding.'

Saul.

Saul. And do you believe she spoke true,
Sophia?

Soph. Hark, and you shall find how she is able to distinguish, and how familiar *Philosophy* is to her, in so much that she is no stranger to *Aristotle's* *Metaphysics*: 'I know, said she, there are some who maintain, that Sight is the most necessary Sense in order to become wise and learned; but I never knew any so foolish as to affirm, that Sight was the chief Cause of Knowledge: And when any one says Sight is chiefly desirable, he does not thereby mean, that 'tis most necessary in any other sense, than for the knowledge of certain Things; such as Colours, Figures, bodily Symmetries, Beauties and Charms, and other visible things, which use rather to disturb the Fancy, and distract the Intellect, than to inform them; but not that 'tis absolutely necessary for all or the best kinds of Knowledge: For 'tis very well known, that many have pull'd out their Eyes, in order to become wise; and of those who have been blind either by Chance or Nature, some have become the most admirable Men in the World, as *Democritus*, *Tiresius*, *Homer*, and many more, as the blind Poet of *Adria*, &c. Now I believe you can distinguish, if you are *Minerva*, that when a certain *Stagirite* Philosopher said, The Sight is most to be desir'd for Knowledge, he did not compare Sight with other kinds or means of Knowledge, as

K

with

' with Hearing, Cogitation, Intellect, &c.
 ' but he was making a Comparison betwixt
 ' that end of Sight, which is Knowledge,
 ' and another End, which might be propos'd
 ' by the same. Therefore if you don't
 ' grudge going as far as the *Elysian Fields* to
 ' reason the matter with him (if he is not
 ' gone from thence thro another Life, and
 ' drunk of the Water of *Lethe*) you'll see he
 ' will make this Conclusion, *We desire Sight*
 ' *chiefly for the end of knowing*; and not that
 ' other Conclusion, *We desire Sight for Know-*
 ' *ledg more than all the other Senses.*'

Sant. 'Tis wonderful, *Sophin*, that *Fortune*
 should be able to reason better, and under-
 stand Texts better than *Minerva*, who is the
 Superintendant of these Intelligences.

Soph. Don't wonder; for if you shall pro-
 foundly consider, and practise, and rummage
 over and over, you will find that the Gods,
 who are graduated in the Sciences, and Elo-
 quence, and Judgment, are not more judi-
 cious, more wise, nor more eloquent than
 the rest. But to follow the Thread of *For-*
tune's Cause in the Senate, she address'd to
 them all in these words: ' My Blindness, O
 ' ye Gods, takes nothing, nothing from me,
 ' nothing that's worth having, nothing which
 ' makes for the Perfection of my Being: For
 ' if I were not blind, I should not be *For-*
tune; and this Blindness is so far from giv-
 ' ing you a Right to diminish and lessen the
 ' Glory of my Merits, that from that very
 ' Blindness

‘Blindness I draw Arguments for the Great-
‘ness and Excellency of them. For from
‘hence ’tis evident, that I am less diverted
‘from the Acts of Consideration, and can-
‘not be unjust in Distributions.’ *Mercury*
and *Minerva* said, ‘You’ll do a considerable
‘thing, if you make this out.’ *Fortune* re-
‘ply’d, ‘Tis agreeable to my Justice to be
‘such: It does not agree, it does not qua-
‘drate with true Justice to see. The Eyes
‘are made to distinguish and know Diffe-
‘rences (I will not at present shew how of-
‘ten those who judge by Sight are deceiv’d.)
‘I am a kind of Justice that cannot distinguish,
‘or make Differences; but as all Things
‘are principally, really and finally one Being,
‘and one Thing (for *Ens verum & bonum* are
‘the same) so I may put all things upon a
‘certain Equality, value every thing alike,
‘reckon all things but one, and not be more
‘ready to regard or notice one thing than a-
‘nother; and not more dispos’d to give to
‘one than to another, and be more inclin’d
‘to a Neighbour than to a Stranger. I don’t
‘see Mitres, Crowns, Gowns, Arts, Scien-
‘ces; I don’t discover Merits and Demerits,
‘because wherever they are found, they are
‘always naturally the same in like Subjects;
‘but they are most certainly found in this
‘or that Person, according to Circumstan-
‘ces, Occasions and Accidents: And there-
‘fore when I give them, I don’t see to
‘whom I give them; when I take them a-

‘ way, I do not see from whom I take them,
‘ that by this means I may treat them all e-
‘ qually, and without any manner of Distinc-
‘ tion. And thus I intend and do all things
‘ with Equality and Justice; and I dispense
‘ justly and equally to all. I put all things
‘ into an Urn, in whose most capacious Bo-
‘ som I shake, mix and shuffle them: And
‘ then have who list; well for him who gets
‘ Good, bad for him who gets Evil. In this
‘ manner, in *Fortune’s* Urn, there is no dif-
‘ ference of Great and Small; but there all
‘ things are equally great, and equally little:
‘ Whatever Difference there may be in them
‘ before they come into, or after they go out
‘ of the Urn, they have no Distinctions from
‘ me. While they are within, they all come
‘ from the same Hand, in the same Vessel,
‘ tumbled over and toss’d with the same
‘ shake: And therefore when the Lots come
‘ to be drawn, ’tis unreasonable for him who
‘ has bad Luck, to complain either of him
‘ who owns the Urn, or of the Urn, or of
‘ the Shake, or of him who puts his Hand in
‘ the Urn; but he ought, with the best and
‘ greatest Patience he can, to bear with that
‘ which Fate has order’d, or with Fate it
‘ self which is under Orders; since as to
‘ what remains, he was equally written, his
‘ Ticket was equal to that of any others,
‘ was number’d alike, put in and shak’d. I
‘ therefore, who treat every thing alike, and
‘ reckon all as one Mass, no part of which I
‘ esteem

esteem more or less worthy than another,
 either for being a Vessel of Honour or Dis-
 honour: I who throw all into the same Ves-
 sel of Mutation and Motion, am equal to
 all, behold all equally, or behold not one
 particular thing more than another: I, I
 say, by all this, cannot but be most just,
 tho the contrary appears to you. Now
 that a great Number of bad Lots, and ve-
 ry few good ones, occur to him who puts his
 Hand in the Urn, and draws the Lots
 which are there; this proceeds from the
 Inequality, Iniquity and Injustice of you
 others, who do not make all Lots equal,
 and who have the Eyes of Comparisons,
 Distinctions, Imparities and Orders, by
 which you make Differences, and teach o-
 thers to do so: From you, from you, I
 say, comes all Inequality, all Iniquity; for
 the Goddess *Goodness* does not bestow her
 self on all equally. Wisdom does not com-
 municate her self to all with the same mea-
 sure; Temperance is found but in few,
 and Truth scarce in any. Thus you good
 Gods are very niggardly, very partial,
 making the widest Differences, the most
 unmeasurable Inequalities, and the most
 confus'd Disproportions in particular things.
 I, I am not unjust, who regard all without
 difference, and to whom all are as it were
 of one Colour, one Merit, and one Sort.
 'Tis thro your Fault, that when my Hand
 draws the Lots, there occur frequently

bad, seldom good ones, frequently unfor-
tunate, seldom fortunate ones; oftner the
Wicked than the Good, oftner the Foolish
than the Wise, oftner the False than the
True. Why this? Why? Because not a-
bove two or three are thrown in with Pru-
dence, not above four or five are thrown
into the Urn with Wisdom. You throw
in but one with Truth, and less, if less can
be. And then of Hundreds of Thousands
of Lots, which are in the Urn, would you
have one of these eight or nine come to the
Hand that shakes the Lots, sooner than
one of the eight or nine Hundred Thou-
sands? Now do the quite contrary; thou
Virtue, I say, make the Virtuous to be
more numerous than the Vicious; thou
Wisdom, make the number of the Wise
greater than that of Fools; and thou
Truth, do thou come open and manifest to
the greatest part: And then most certainly
more of your sort of People, than of their
Opposites, shall meet with ordinary Prizes
and good Chances. Make all to be just,
true, wise and good; and then most cer-
tainly I will never bestow Degree or Digni-
ty on Hypocrites, Knaves and Fools. I
am not therefore more unjust than you; I
who treat all equally, and you who do not
make all things equal: So that when a daf-
tardly Fellow, or a Bully becomes a Prince
or rich, 'tis not my Fault, but yours, who
are so saving of your Light, that you will
not

‘ not bestow any of it on such Rascals, and
 ‘ so prevent Chairs and Thrones being fill’d
 ‘ with Rogues. ’Tis no Crime to make a
 ‘ Prince, but ’tis a Crime to make a Scoun-
 ‘ drel a Prince. Now these being two things
 ‘ very distinct, the Fault consists not in my
 ‘ giving Principality, but in your leaving
 ‘ Rascality to be join’d and continue with
 ‘ it. Because I move the Urn, and hide the
 ‘ Lots, I don’t look to him more than ano-
 ‘ ther; and therefore I did not determine
 ‘ him to be a Prince or rich (tho ’tis determi-
 ‘ nately necessary that one should come to
 ‘ the Hand among so many others) but you
 ‘ who make Distinctions by looking on, and
 ‘ communicating your selves to one more, to
 ‘ another less, to this too much, to that no-
 ‘ thing: You become guilty of leaving this
 ‘ determinately a Rascal and Poltroon. If
 ‘ then Injustice consists not in making a
 ‘ Prince, or enriching one, but in determin-
 ‘ ing a Subject of Rascality and Poltroonery;
 ‘ I shall not be found unjust, but you. Be-
 ‘ hold then how Fate has made me most equi-
 ‘ table and just, and could not have made
 ‘ me unjust; for she has made me without
 ‘ Eyes, to the end that I might promote all
 ‘ equally.’

Here *Momus* subjoin’d, and said, ‘ We
 ‘ don’t call you unjust for your Eyes, but for
 ‘ your Hand.’ To which she answer’d,
 ‘ Not for my Hand neither, *Momus*; for my
 ‘ taking things in my Hand does not make

‘ them evil ; but they were evil before they
 ‘ came into my hand. I am not the Cause of
 ‘ Evil, if I only take them as they come to
 ‘ me ; but those who offer them to me such
 ‘ as they are, and others who do not make
 ‘ them otherwise, are the cause of all the
 ‘ Evil that happens. I am not perverse, I
 ‘ who blindfold stretch out my Hand indiffe-
 ‘ rently to whatever presents it self, be it
 ‘ clear or obscure ; but those who make them
 ‘ so, those who leave them so, and send them
 ‘ so to me.’

Momus subjoin’d : ‘ But tho they were all
 ‘ indifferent, equal, and alike ; yet you
 ‘ would not even then cease to be wicked
 ‘ and unjust : because they being all equally
 ‘ worthy of Rule, you don’t make them all
 ‘ Princes, but only one from among them.’

Fortune answer’d smiling : ‘ We are speaking,
 ‘ *Momus*, of what is actually unjust, and not
 ‘ of what would be unjust : and indeed by
 ‘ your way of representing and answering,
 ‘ you seem to me to stand sufficiently con-
 ‘ victed ; since from what is in fact, you
 ‘ proceed to what might be : and because
 ‘ you cannot say that I am unjust, you say I
 ‘ may be unjust. It remains then, accor-
 ‘ ding to your own confession, that I am
 ‘ just, but would be unjust ; and that you are
 ‘ unjust, but would be just. But to what
 ‘ is said, I add, that I am not only just, but
 ‘ would be less just, if you should offer me
 ‘ all things equal : for what is impossible,
 ‘ has

‘ has neither respect to Justice nor to Injustice. Now ’tis not possible that Rule should be given to all ; ’tis not possible that all should have one Lot : but ’tis possible it should be offer’d to all. From this Possibility follows a Necessity, that is, that of all, one must necessarily succeed ; and Injustice and Evil consist not herein, because ’tis impossible there should be more than one. But the Crime consists in what follows, and that is, that this one is base, this one is rascally, this one is not virtuous ; and *Fortune* that gave Rule and Riches to this one, is not the Cause of Evil ; but the Goddess *Virtue*, that did not make him virtuous.’

‘ *Fortune* has most excellently display’d her Arguments, said Father *Jupiter*, and she seems to me by all means most worthy of a Seat in Heaven ; but it does not seem convenient she should have one by her self, being she has no fewer than the Stars : for *Fortune* is in all of them, no less than on Earth ; and they do not want their Inhabitants more than the Earth does hers. Besides, according to the general Estimation of Mankind, all things depend on *Fortune* ; and undoubtedly, if they were a little better furnish’d with Intellectuals, they would say and think somewhat more. And therefore, let *Momus* say what he will, thy Arguments, O Goddess, appearing to me to be too strong, I conclude, that if they bring
‘ not

' not other Allegations against your Claims,
 ' better than any they have yet brought; I
 ' will not be so bold as to mark out a Seat
 ' for you, as if I had a mind to straiten or
 ' tie you to it: but I give, nay rather I
 ' leave you that Power which you justly
 ' claim in all Heaven; since of your self
 ' you have so much Authority, that you can
 ' open those places which are shut to *Jove*
 ' himself, and to all the rest of the Gods
 ' with him. And I will not say any more to
 ' you about it, because we are altogether in-
 ' finitely oblig'd to you. You by unlocking
 ' all Doors, opening all Passages, and dispo-
 ' sing of all Mansions, make all things that
 ' belong to others your own; and therefore
 ' the Seats which belong to the rest of the
 ' Gods, cannot fail to be yours likewise: for
 ' whatsoever is under the Fate of Mutation,
 ' comes all thro the Urn, thro the Hand,
 ' and thro the Revolution of your Excel-
 ' lency.'

The Third Part of the Second Dialogue.

AFTER this manner then, *Jupiter* re-
 fus'd *Fortune* the Seat of *Hercules*; but
 left that and all others in the Universe to
 her Disposal. From which Sentence (such
 as it was) none of the Gods disagreed. And
 the blind Goddess perceiving the Determina-
 tion

The Second Dialogue. 139

tion made, but without any hurt or injury to her, took leave of the Senate in these words:

‘ I then go both open and hid to all the
‘ Universe; I run thro Cottages and Palaces;
‘ and I know, as well as Death, how to ex-
‘ alt base things, and depreſs high things:
‘ And in fine, by the force of Viciffitude, I
‘ make all things equal, and by uncertain
‘ Succeſſion, and unreaſonable Reason, which
‘ I am Miſtreſs of (that is, above and be-
‘ yond particular Reasons) and by undeter-
‘ min’d Measure, I turn the Wheel, and ſhake
‘ the Urn; to the end that my Intention
‘ may not be blam’d by any one Individual.
‘ Thou, *Riches*, come to thy right hand, and
‘ thou, *Poverty*, to my left; and bring your
‘ Train along with you: Thou, *Riches*, bring
‘ thy Servants that are ſo acceptable; and
‘ thou, *Poverty*, thine that are ſo unwelcome
‘ to the Multitude: and firſt, I ſay, bring
‘ Sorrow and Joy, Happineſs and Unhappi-
‘ neſs, Sadneſs and Mirth, Gladneſs and Me-
‘ lancholy, Wearineſs and Reſt, Idleneſs and
‘ Buſineſs, Plainneſs and Ornament: then,
‘ Aſterity and Loofeneſs, Luxury and So-
‘ briety, Luſt and Abſtinence, Drunkenneſs
‘ and Thirſt, Surfeit and Hunger, Appetite
‘ and Satiety, Longing and Loathing, Ful-
‘ neſs and Emptineſs; moreover, Giving
‘ and Taking, Profuſion and Parſimony,
‘ Clothing and Nakedneſs, Gain and Loſs,
‘ Going out and Coming in, Profit and Squan-
‘ dering,

dering, Avarice and Liberality, with Number, Measure, Excess and Defect, Equality and Inequality, Debt and Credit: afterwards, Security and Suspicion, Zeal and Flattery, Honour and Disrespect, Reverence and Rudeness, Obsequiousness and Neglect, Favour and Disgrace, Succour and Helplessness, Affliction and Consolation, Envy and Congratulation, Emulation and Compassion, Confidence and Distrust, Dominion and Servitude, Liberty and Captivity, Company and Solitude.

Thou, *Occasion*, go before me, precede my Steps, open a thousand and a thousand Ways to me; go uncertain, unknown and hid; for I will not have my Coming too well known before-hand. Give a blow to all Prophets, Diviners, Fortune-Tellers, and Prognosticators; and all such as traverse and run about to spoil my progress. Remove all possible Stumbling-blocks from before my feet. Lay flat and pluck up all Bushes of Designs, which may be troublesome to a blind Deity. And thus by thy guidance I may conveniently mount up, or come down; turn to the right, or left hand; move or stand still; advance forward, or go backward: I go and come, fix and move, rise and sit in one moment, and all at once, while I stretch forth my hands to diverse and infinite things, by diverse means of *Occasion*. Let us roam then from every thing, thro every thing, in every

‘ry thing, to every thing : here with Gods,
‘there with Heroes ; here with Men, there
‘with Beasts.’

Now this Process being ended, and *Fortune* dispatch’d ; *Jupiter* turn’d to the Gods, and said, ‘ ’Tis my opinion that *Fortitude* should succeed in *Hercules*’s room ; because where Truth, Law, and Judgment are, *Fortitude* should not be far off ; for that Will which administers Justice with Prudence, by Law, and according to Truth, ought to be constant and strong. For as Truth and Law form the Understanding, Prudence, Judgment and Justice regulate the Will ; so Constancy and *Fortitude* bring to effect. From whence a wise Man pronounc’d ; Take not upon you to be a Judge, unless you are able to break the Fetters of Iniquity by Virtue and Power.’ All the Gods answer’d, ‘ You have order’d very well, *Jupiter*, that till now *Hercules* should be a Type of that Power which ought to shine in the Stars. Succeed, thou *Fortitude*, with the Lanthorn of Reason before you ; for otherwise thou shouldst not be Power, but Stupidity, Boldness, and Fury : nor wouldst thou be esteem’d *Fortitude*, but any thing rather than that. And if thro Folly, Error, or Alienation of Mind, thou shouldst not fear Evil and Death ; this Light will hinder thee from venturing where there is cause of Fear. And as the Fool and Madman fear not, where a wise and prudent Man
‘ would

‘ would find cause to tremble; so this Light
‘ will make thee unmov’d and intrepid,
‘ where Honour, publick Utility, and the
‘ Dignity and Perfection of thy own Being,
‘ together also with the Care of the divine
‘ and natural Laws, are at stake. Be ready
‘ and expedite, where others are torpid and
‘ slow: bear that with ease, which others
‘ suffer with uneasiness; and what others
‘ esteem a great deal and enough, reckon
‘ thou little or nothing. Moderate your bad
‘ Companions: both that which comes on
‘ the right hand, with her Servants, Rash-
‘ ness, Boldness, Presumption, Insolence, Fu-
‘ ry, Assurance; and that which comes on
‘ the left, with Poorness of Spirit, Dejection,
‘ Fear, Baseness, Pusillanimity, Despair. Con-
‘ duct and bring along thy virtuous Daugh-
‘ ters, Sedulity, Zeal, Toleration, Magna-
‘ nimity, Longanimity, Briskness, Alacrity,
‘ Industry. Carry thy Book with thee, which
‘ contains a Catalogue of things that are to
‘ be govern’d with Caution, or with Perse-
‘ verance, or with Flight, or with Suffe-
‘ rance; and in which are mark’d those
‘ things that the Strong ought not to fear,
‘ that is, such things as do not make them
‘ worse; as Hunger, Nakedness, Thirst,
‘ Pain, Poverty, Solitude, Persecution, Death:
‘ and other things which ought to be avoided,
‘ because they make one worse; as profound
‘ Ignorance, Injustice, Infidelity or Unfaith-
‘ fulness, Falshood, Avarice, and the like.
‘ And

‘ And if thou shalt thus behave and manage
 ‘ thy self, not turning to the right or left
 ‘ hand, not forsaking thy Daughters, reading
 ‘ and observing thy Catalogue, not extin-
 ‘ guishing thy Light ; thou shalt be the sole
 ‘ Defence of Virtue, the only Guard of Jus-
 ‘ tice, and the single Fortrefs of Truth ; im-
 ‘ pregnable against Vice, invincible by Toils,
 ‘ fearless in Dangers, rigid against Pleasures,
 ‘ a Despiser of Riches, a Conqueror of For-
 ‘ tune, and a Triumpher over all.

‘ Thou shalt not enterprize precipitately,
 ‘ thou shalt not fear groundlessly ; thou shalt
 ‘ not affect Pleasure, nor shun Pain ; thou
 ‘ shalt not have pleasure in false Praise, nor
 ‘ be discourag’d by Reproach ; thou shalt
 ‘ not be lifted up with Prosperity, nor cast
 ‘ down with Adversity ; thou shalt not sink
 ‘ under the Weight of Uneasiness, nor mount
 ‘ up on the Wind of Levity ; Riches shall not
 ‘ puff thee up, nor Poverty confound thee ;
 ‘ thou shalt reject Superfluity, and desire
 ‘ only a little that is necessary ; thou shalt
 ‘ turn away from mean things, and be always
 ‘ intent on noble Enterprizes.’

‘ I desire to know what Orders you will
 ‘ make about my Harp, said *Mercury*.’ *Mo-*
mor answer’d, ‘ You may pass the time with
 ‘ it, in a Boat, or in an Inn : and if you
 ‘ have a mind to make a Present of it to the
 ‘ most deserving, you need not go far to seek
 ‘ such a one ; only go to *Naples*, or the Mar-
 ‘ ket-place of *Olmo*, or *Venice*, in the Mar-
 ‘ ket-

' ket-place of St. Mark, in an Evening ; for
 ' in either of these places you shall find
 ' the very Flower of such as mount the
 ' Stage, and there you may meet with one
 ' who deserves it *jure meriti.*' *Mercury* ask'd,
 why he should give it to the best of that, ra-
 ther than any other sort. *Momus* reply'd,
 ' Because in these times the Harp is become
 ' the chief Instrument of Mountebanks, by
 ' which they conciliate and entertain their
 ' Audience, and sell their Pills and Gally-
 ' pots to the best advantage : as the Rebeck
 ' or Kit is become the great Instrument of
 ' blind Beggars.' *Mercury* said, ' It is in my
 ' power to do with it what I please.' ' 'Tis
 ' true, said *Jupiter* : But it must not be left
 ' in Heaven for all that. And I order (if it
 ' seem good also to you of the Council) that
 ' in place of this Harp with nine Strings, the
 ' great Mother *Mnemosyne* with her Daugh-
 ' ters the nine Muses succeed.'

Here all the Gods nodded their Heads, in
 token of their Approbation. And the God-
 des that was prefer'd, with her nine Daugh-
 ters, return'd thanks. *Arithmetick*, which is
 the eldest, said, she gave them more Thanks
 than all the Individuals and Species of Num-
 bers she conceiv'd ; and moreover, more
 thousands of thousands of times, than the
 Understanding could make up by Addition.
Geometry, more than all the Forms and Fi-
 gures that could be made, and more than
 all the Atoms that could come out of the
 fan-

fantastick Resolutions of *Continuums*. *Musick*, more than ever Fancy can combine Forms of Symphony and Harmony. *Logick*, more than the Absurdities of her Grammarians, than the false Persuasions of her Rhetoricians, or Sophisms and false Demonstrations of her Logicians. *Poetry*, more than the Feet her Poets have made to make their Fables run, and more than there are Verse-makers and Singers. *Astrology*, more than the Stars in the immense Space of the ethereal Region, if more can be. *Physick* render'd as many Thanks as there can be proximate and first Principles and Elements in the Womb of Nature. *Metaphysicks*, more than there are kinds of Ideas, and sorts of Ends and Efficients above natural Effects, as well according to the Reality that is in things, as according to the representing Conception. *Ethicks*, as many as there can be Customs, Usages, Laws, Judgments, and Faults in this, and other Worlds of the Universe. Mother *Mnemofyne* said, 'I return you as many Thanks, O ye Gods, as there can be particular Subjects for Memory and Forgetfulness, for Knowledg and Ignorance.'

In the mean time, *Jupiter* order'd his eldest Daughter *Minerva* to reach him that Box which lay under the Bolster of his Bed. In that were hid three little Boxes, which contain'd nine Collyriums that were appointed for purifying the human Mind, both as to its Knowledg and Affections. And first of

all he gave three of them to the three first of the Muses, saying, ' This here is the best
' Ointment for purifying and clearing the
' sensitive Power, with respect to the Num-
' ber, Greatness, and harmonical Proportions
' of sensible things.' He gave one of them to the fourth, and said, ' This will serve to
' regulate the inventive and judicative Fa-
' culties.' ' Take this, said he to the fifth,
' which by raising a certain melancholy Im-
' pulse, is a powerful Incentive to delightful
' Fury and Prophecy.' He gave the sixth her Box, showing her the way how to use it for opening the Eyes of Mortals to the Contemplation of archetypal and heavenly things. The seventh receiv'd that by which the rational Faculty is best inform'd in the Contemplation of Nature. He gave the eighth, one no less excellent for assisting the Intellect in the apprehension of supernatural things, inasmuch as they influence Nature, and are in a certain manner abstracted from her. He gave the last, which is the greatest, the most precious, and most excellent, to his youngest Daughter, who as much as she is posterior to all the rest, so much is she more worthy than they all. ' Look, said he, O *Morality*, here's an Oint-
' ment for you, by which you will be able
' to institute Religions, appoint Worship,
' establish Laws, and execute Judgments,
' with Prudence, Sagacity, Circumspection,
' and generous Philanthropy ; and approve,
' confirm,

‘ confirm, preserve and defend every thing
‘ that is well-instituted, order’d, settled, and
‘ executed ; accommodating as much as pos-
‘ sible the Affections to the Worship of the
‘ Gods, and the Society of Men.’

‘ What must we do with the Swan, de-
‘ manded *Juno*?’ *Momus* answer’d, ‘ Let us
‘ send it, in the Devil’s name, to swim with
‘ the rest, either in the Lake of *Pergusa*, or
‘ in the River *Caistra*, where it shall have ma-
‘ ny Companions.’ ‘ I will not have it so
‘ (said *Jupiter*) but I order that it be mark’d
‘ on the Bill with my Seal, and put in the
‘ *Thames* ; because there it will be more safe
‘ than in any other part. And thus none
‘ will dare to rob me of it, for fear of capi-
‘ tal Punishment.’ The Gods answer’d,
‘ You have wisely ordain’d, O great Father ;
‘ and we expect that you will determine a-
‘ bout its Successor.’ Whereupon the first
President pursu’d his Decree, and said, ‘ It
‘ seems to me very proper that *Penitence*
‘ should be plac’d there, which is among the
‘ Virtues, like the Swan among the Birds :
‘ because she dares not nor cannot fly high,
‘ by reason of the Weight of Shame, and
‘ humble Recognition of her self, which
‘ keeps her under : and so raising her self
‘ from the hated Earth, and yet not daring
‘ to fly up to Heaven, she loves the Rivers,
‘ and plunges her self in the Waters, which
‘ are the Tears of Compunction, in which
‘ she seeks to wash, purify, and cleanse her
‘ self :
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' self: after that she has defil'd her self on
 ' the slimy shore of Error, she is displeas'd,
 ' and mov'd by a Sense of this Displeasure,
 ' she resolves upon amending, and as much
 ' as possible becoming like white Innocence.
 ' By this Virtue Souls ascend, that are cast
 ' down from Heaven, and sunk to the dar-
 ' kest Hell; that have pass'd the *Cocytus* of
 ' sensual Pleasures; that have been inflam'd
 ' by the *Periphlegon* of burning Love, and
 ' Appetite of Generation; the first of which
 ' overwhelms the Mind with Sadness, the se-
 ' cond renders the Mind fretful and uneasy;
 ' as it were by remembrance of its high In-
 ' heritance, returning into it self, it is dis-
 ' pleas'd with it self for its present Condi-
 ' tion: it sorrows because it is delighted,
 ' and would not have its Pleasure from it
 ' self. And thus it comes by little and little
 ' to despoil it self of its present State, by at-
 ' tenuating its carnal Matter, and the Weight
 ' of its gross Substance. It becomes all over
 ' Feathers, it warms and kindles it self at
 ' the Sun, it conceives the fervent Love of
 ' things above; becomes aerial, turns it self
 ' to the Sun, and returns to its first Prin-
 ' ciple a-new.'

' Repentance is most deservedly plac'd a-
 ' mong the Virtues, said *Saturn*; for tho
 ' it be the Daughter of its Father *Error*,
 ' and of its Mother *Iniquity*, 'tis nevertheless
 ' like the Vermilion Rose, which grows upon
 ' the black and pungent Thorns; 'tis like

‘ a lucid and shining Spark that flies out of
 ‘ the black and hard Flint, which towers on
 ‘ high, and tends to its kindred Sun.’ ‘ Well
 ‘ provided, well determin’d, said the whole
 ‘ Council of the Gods. Let *Repentance* have
 ‘ a Seat among the Virtues, let it be one of
 ‘ the celestial Deities.’

At this general Vote, before any thing
 was propos’d about *Cassiopeia*, the furious
Mars rais’d his Voice, and said; ‘ Let none
 ‘ pretend, O ye Gods, to take from my war-
 ‘ like *Spain* this vain-glorious, haughty, and
 ‘ imperious Matron, who was not contented
 ‘ to mount to Heaven without carrying her
 ‘ Chair and Canopy of State along with her.
 ‘ I will have you to determine that she so-
 ‘ journ there, because she has the Manners
 ‘ of that Country, and appears to have been
 ‘ born, nurs’d, and brought up there; if it
 ‘ seem good to the Almighty Thunderer, and
 ‘ if the rest of you would not displease me,
 ‘ and run the hazard of suffering the like
 ‘ with Interest, when you shall have occa-
 ‘ sion to come thro my hands.’ *Momus* an-
 ‘ swer’d, ‘ Let none pretend to take away Ar-
 ‘ rogance, and this Woman who is the live-
 ‘ ly Image of Arrogance, from Signor *Bravo*
 ‘ Captain of the Squadrons.’ To which
Mars reply’d, ‘ With this Sword I will make
 ‘ not only you, poor Rascal, know that you
 ‘ have no other Virtue or Strength, than that
 ‘ of a rotten insipid Tongue; but likewise
 ‘ any other (except *Jupiter*, because he is

' Father of us all) who says there is no
 ' Beauty, Glory, Majesty, Magnanimity,
 ' and Force worthy the Protection of the
 ' Shield of *Mars*, under what you call *Boast-*
 ' *ing*; the Affronts against which are un-
 ' worthy to be reveng'd by this horrible
 ' Point, which has been us'd to keep both
 ' Gods and Men in order.' ' Keep it then,
 ' in the Devil's name, answer'd *Momus*; for
 ' there is not one of us so whimsical and
 ' senseless, as to keep one of those Serpents,
 ' and tempestuous Beasts, to vex our selves
 ' withal.' ' Don't fall into a Passion, *Mars*;
 ' don't run mad, *Momus*, said the benign
 ' Protoparent. This not being a matter of
 ' very great importance, it may be easily and
 ' freely granted to you who are the God of
 ' War: If we are oblig'd, in spite of our
 ' teeth, to bear with the Whoredoms, Adul-
 ' teries, Robberies, Usurpations, and Assas-
 ' sinations which you commit in so great
 ' number, by the sole Authority of your fla-
 ' ming Sword; go then, with my Consent,
 ' and that of all the rest of the Gods, and
 ' make what use you please of your lustful
 ' Drab; only let her no longer remain here
 ' in the middle of the Stars, among so many
 ' virtuous Deities. Let her go below with
 ' her Chair, and take *Boasting* with her, and
 ' yield the place to *Simplicity*; which declines
 ' from the right Hand of Ostentation that
 ' makes a shew of more than she possesses,
 ' and from the left Hand of Dissimulation,
 ' which

‘ which hides and pretends she has not that
 ‘ which she has, and shews less than she
 ‘ possesses. This Hand-maid of Truth ought
 ‘ not to travel far abroad from her Queen,
 ‘ tho sometimes the Goddess *Necessity* con-
 ‘ strains her to decline towards Dissimula-
 ‘ tion; to the end that Simplicity and Truth
 ‘ may not be inculcated, or to shun some
 ‘ other Inconvenience. This being done by
 ‘ her not without Method and Order, may
 ‘ therefore be very well done without Error
 ‘ or Vice.’

When *Simplicity* went to take her place,
 she appear’d with a sure and steady Gate;
Boasting and *Dissimulation*, on the contrary,
 walk’d not without fear, as their suspicious
 Steps and fearful Aspect shew’d. The Aspect
 of *Simplicity* pleas’d all the Gods; for by
 her Uniformity, she some way represents,
 and has the similitude of the Divine Coun-
 tenance. Her Countenance is lovely; it ne-
 ver changes, and therefore for the same rea-
 son that she pleases at first, she will always
 please; and she ceases to be loved, not from
 any Defect of her own, but from that of
 another. But *Boasting*, which pleases by pre-
 tending to possess more than she really does
 when she comes to be known, not only easily
 incurs Displeasure, but likewise sometimes
 Contempt. In like manner, even when *Dis-
 simulation* comes to be known to be other
 than what she gave out her self to be, yet
 she will not be easily hated by them to

whom she was first acceptable. Both the one and the other of these then was esteem'd unworthy of Heaven, and of being united to her that uses to sit between them; but not far from Dissimulation, which even the Gods are forc'd to use at times. For sometimes Prudence hides the Truth with her Garments, in order to escape Envy, Blame and Outrage.

Saul. It is true, and very well, *Sophia*: And the *Ferrareze* Poet hath shewn, not without the Spirit of Truth, that Dissimulation is sometimes convenient for Men, provided it be not inconvenient for the Gods. How much soever Dissimulation is for the most part condemn'd, and thought to be a token of a bad Disposition; yet it has been found upon a great many occasions to have produc'd manifest Advantages: it has prevented Losses, Inconveniences, and Death. We do not always converse with Friends in this obscure and mortal Life, which is full of Envy. But I would know, *Sophia*, in what sense you mean that *Simplicity* has the Likeness of the Divine Countenance?

Soph. In that it can add nothing to its Being by boasting, nor take any thing from it by dissembling. And this proceeds from its want of Knowledg or Apprehension of it self: For what is most simple can never understand it self, unless it would be some other thing. For what feels and beholds it self, does in a certain manner multiply it self,

self, and (to say better) diversifies it self; because it makes it self both Object and Power, both intelligent and intelligible: For in the Act of Intelligence, many things concur in one. And therefore that most simple Intelligence is not said to understand it self, as if it had a reflex Act of Intelligent and Intelligible; but because 'tis a most absolute and most simple Light: It can only be said then to understand it self negatively, inasmuch as it cannot be hid from it self. Simplicity then, inasmuch as it apprehends not, nor comments on its own Essence, is understood to have the Divine Similitude: From which vain-glorious Boasting is infinitely distant, but studious Dissimulation not so far, to which *Jupiter* gives sometimes a permission to be present in Heaven, and yet not as a Goddess, but as the Hand-maid of *Prudence*, and Shield of *Truth*.

Saul. Let us now see what is become of *Perseus*, and his Place?

Soph. 'What will you do, *Jupiter*, with this Bastard of yours, which you begot on *Danae*? said *Momus*.' *Jupiter* answer'd, 'Let him be gone (if it please all this Senate) for I think there is some new *Medusa* on Earth, which, no less than she of old time, is able by her Aspect to turn every one she looks on into Flint. Let him go, not as sent by a new *Polydeetes*, but as commission'd by *Jupiter* and the whole heavenly Senate: And let him try if by the same

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' Art he can overcome this Monster, which
 ' is as much more horrible than the other,
 ' as 'tis later.' At this *Minerva* rose up, and
 said: ' And I, for my share, shall not fail to
 ' fit him with a convenient Shield of Chry-
 ' stal, by which he may blind the Eyes of
 ' the *Phorcides*, Keepers of the *Gorgons*: And
 ' I will assist him in Person, till such time as
 ' he shall have sever'd the Head of this *Me-*
 ' *dusa* from her Body.' ' That will be very
 ' well done of you my Daughter, said *Jupi-*
 ' *ter*; and I lay this Charge upon you, which
 ' I expect you will execute with all diligence:
 ' But I would not have you, to the great da-
 ' mage of the poor People, suffer new Ser-
 ' pents to be generated in the Earth, of the
 ' Drops of Blood which flow from her open'd
 ' Veins. Therefore when he is mounted on
 ' *Pegasus*, which shall come out of her fruit-
 ' ful Body, let him roam (in the mean time
 ' stopping the Flux of Blood) not thro *Africk*,
 ' where he may be made Captive by some
 ' wicked *Andromeda* (by whom, tho bound in
 ' Chains of Iron, he may become bound in
 ' Chains of Diamond) but let him with his
 ' wing'd Palfrey run to my *Europa*, and there
 ' find out those proud *Atlantus's*, Enemies of
 ' the Progeny of *Jupiter*, who will be afraid
 ' he is come to take away the Golden Apples,
 ' which they keep hid under the Custody,
 ' and within the Inclosures of Avarice and
 ' Ambition. Let him look for more gene-
 ' rous and more beautiful *Andromeda's*, who
 ' are

are bound by the Violence of false Religion, and expos'd to Sea-Monsters. Let him look if any violent *Phineus*, supported by the multitude of his pernicious Servants, usurps the Fruits of the Industry and Labours of others: If any number of ungrateful, obstinate and incredulous *Polydectes* presides over them. Let him show himself bold to all, from within his Glass, and present that part to their Eyes where they may view his ugly Image; from which horrid Aspect may every perverse Sense, Motion and Life be destroy'd.' All very well order'd, said the Gods; for 'tis convenient that *Perseus*, with his luminous Glass of Doctrine, and the abominable Picture of Schism and Heresy, should drive a Nail into the pernicious Consciences of Malefactors, and obstinate Minds, and take away the Works of the Tongue, Hand and Sense; and this in conjunction and company with *Hercules*, who by the Arm of Justice, and Rod of Judgment, is made the Subduer of corporeal Forces.'

Saul. Come now, *Sophia*, and inform me what is ordain'd to succeed in the Place which he left.

Soph. A Virtue in Habit and Mein, very like what is call'd Diligence, or Carefulness, which hath, and hath had Labour and Weariness for a Companion, in virtue of which this *Perseus* was *Perseus*, and *Hercules* *Hercules*, and every strong laborious Person is strong
and

and laborious. By which the Great Grand-child of *Abantes* depriv'd the *Pharcydes* of Sight, took away the Head from *Medusa*, the wing'd Palfrey from the headless Trunk, the sacred Apples from the Son of *Clymene* and *Japetus*, the Daughter of *Cepheus* and *Andromeda* from the Whale; defended his Wife from his Rival, took the Kingdom from *Proetus*, and restor'd it to *Crisus* his Brother, reveng'd himself on the ungrateful and barbarous King of the *Seriphian* Island. By which, I say, all Vigilance is overcome, all adverse Occasion is cut off, all Roads and Accesses are made easy, all Treasures are acquir'd, all Force subdu'd, all Slavery remov'd, all Desires obtain'd, all Possessions defended, all Havens arriv'd at, all Adversaries overthrown, all Friends rais'd, all Injuries reveng'd; and, in fine, all Designs compass'd. *Jupiter* then order'd (and this Order was approv'd by all the Gods) that the laborious and diligent *Solicitude* or *Carefulness* should present her self. And behold she appear'd fitted with the wing'd Shoes of Divine Impetus, with which she tramples the popular *Summum Bonum*, spurns at the flattering Caresses of Pleasures, which like so many ensnaring Syrens, endeavour to retard her from the Course of Work which she is in search of and waits for; having fix'd to her left Hand the resplendent Shield of her Fervour, which confounds the Eyes of the lazy and slothful with stupid Wonder; holding

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ing in her right the Serpentine Hair of pernicious Thoughts, under which lies that horrible Head, whose Face stupifies, and turns into Stone all that it fixes its Eyes upon; out of which flow a thousand Passions of Disdain, Anger, Fear, Terror, Abhorrence, Wonder, Melancholy, and disfigur'd mournful Repentance, mounted upon the wing'd Horse of studious Perseverance; by which she arrives at whatever she sets her Mind upon, overcoming the Heighth of the steep Hill, and the Retardment of the low Valley, the Force of the rapid River, and the Ramparts of the thickest Hedg, and the highest and strongest Walls.

Being come then into the Presence of the most sacred Senate, she heard these words from the mighty President: 'I bestow upon thee, O *Diligence*, this noble Space in Heaven, because thou art she who feeds generous Minds with Labour. Mount, overcome, and pass with Courage all craggy and rugged Mountains. Kindle thy Affections so, that thou may'st not only resist and conquer thy self, but moreover that thou may'st have no Sense of thy Difficulty, no Uneasiness after Labour; for Labour ought not to be Labour to it self, more than Weight can be Weight to it self. Therefore thou shalt not be worthy Labour, if thou dost not so overcome thy self, as not to esteem thy self what Labour is; since whensoever thou hast a Sense of thy self,

' self, thou canst not be superiour to thy self;
 ' but if thou art not depress'd, thou art at
 ' least suppress'd by thy self. The highest
 ' Perfection consists in not being sensible of
 ' Labour, and Weariness and Pain, when
 ' Labour and Pain are born. Thou must o-
 ' vercome thy self with that Sense of Plea-
 ' sure, which does not feel Pleasure; that
 ' Pleasure, I say, which if it was naturally
 ' good, thou shouldst not see despis'd by ma-
 ' ny as the Principle of Diseases, Poverty
 ' and Reproach. But thou Labour, be thou
 ' Pleasure in noble Works, and not Labour to
 ' thy self. Be thou, I say, one and the same
 ' thing with that; which is so far from be-
 ' ing a Pleasure to it self without these
 ' Works and virtuous Acts, that it is intole-
 ' rable Labour. Thou then, if thou art a
 ' Virtue, do not busy thy self about base
 ' things, frivolous things, or vain things.
 ' If thou wouldst be under the Vertical
 ' Point of the sublime Pole of Truth, pass
 ' this *Appenine*, mount these *Alps*, ford this
 ' rocky Ocean, go over these rigorous *Ri-*
 ' *phean* Mountains, and this barren and fro-
 ' zen *Caucasus*; penetrate inaccessible Preci-
 ' pices, and enter into that happy Circle
 ' where is perpetual Light, and where Dark-
 ' ness and Cold never come; but there is a
 ' perpetual Temperament of Heat, an eter-
 ' nal Morning or Day.'

' Go then thou Goddess *Carefulness*, or *La-*
 ' *bour*, and I will, said *Jupiter*, cause *Difficul-*

' *ty* to run before thee, and fly from thee;
 ' chase away *Misbap*, take *Fortune* by the
 ' Hair, and when it seems good to you, oil
 ' her Wheel; and when you think it proper,
 ' stop her Career. I will make *Health*,
 ' *Strength* and *Soundness* attend thee. Let
 ' *Diligence* be thy Shield-Bearer, and *Exercise*
 ' thy Ensign and Standard-Bearer. Let *Ac-*
 ' *quisition* follow thee, together with her Mu-
 ' nitions, which are Goods of the Body,
 ' Goods of the Mind, and, if you will,
 ' Goods of Fortune: and I order that these
 ' which thou hast acquir'd thy self, be dearer
 ' to thee than such as thou receivest from o-
 ' thers: Like a Mother who loves her own
 ' Children, the more she knows them to be
 ' hers. I will not have thee to divide thy
 ' self; because if thou dismemberest thy self,
 ' employing thy self partly about the Exer-
 ' cises of the Mind, and partly about the La-
 ' bours of the Body, thou shalt be defective
 ' in both; and if thou give thy self most
 ' to one, thou shalt excel less in the other
 ' part: If thou inclinest wholly to material
 ' things, thou shalt be naught at Intellectuals,
 ' and *vice versa*. I order *Occasion* to call thee
 ' either with a loud Voice, or with a Nod,
 ' or Silence; or to exhort thee, or allure
 ' thee, or incite thee, or force thee onward.
 ' I command *Convenience* and *Inconvenience*
 ' to advertise thee, when they may hang a-
 ' bout thy Neck, and when they ought to
 ' lay down their Burden, as when it is ne-
 ' cessary

' necessary to swim over a River. I will make
 ' *Diligence* to remove all Stops and Impedi-
 ' ments, and make *Vigilance* thy Sentinel, to
 ' guard thee on all sides; that so nothing
 ' may approach thee unawares: That *Indu-*
 ' *gence* divert thee from Solicitude and Watch-
 ' fulness about Trifles; the which if she be
 ' not heard by thee, *Repentance* shall succeed
 ' at last, which may make thee know by
 ' Experience, that it is more toilsome to
 ' move empty Arms, than to throw Stones
 ' with the Hands full. Fly swiftly with the
 ' Feet of *Diligence*, and make haste, before a
 ' greater Force intervene, and take away
 ' Liberty, or give Strength and Arms to *Dis-*
 ' *siculty*.

Thus *Solicitude* or *Carefulness* having re-
 turn'd Thanks to *Jupiter*, and the rest of
 the Gods, took her Journey, and spoke after
 this manner: ' Behold I *Labour* move my
 ' Steps, gird my self, and buckle on my Ar-
 ' mour. Begone from me all *Sluggishness*,
 ' all *Idleness*, all *Negligence*, all *careless Dum-*
 ' *pishness*, and all *Slowness*. Thou my *Indus-*
 ' *try*, set before thy Eyes of Consideration,
 ' thy Profit, thy End. Render the many
 ' Calumnies of others, the many Fruits of
 ' Malice and Envy, salutiferous, as also that
 ' reasonable Fear of thine, which will chase
 ' thee from thy native Dwelling, which will
 ' alienate thee from thy Friends, which will
 ' set thee at a great Distance from thy Coun-
 ' try, and which will banish thee to un-
 ' friendly

‘ friendly Countries. My *Industry*, make
‘ this glorious Exile, and travel with me;
‘ overcome Rest, overcome native Tranquil-
‘ lity, Convenience and Peace. What art
‘ thou doing, *Diligence*? Why do we idle
‘ away and sleep out our Time alive, if we
‘ are to be so long idle, and to sleep so long
‘ in Death? Since if we are to expect another
‘ Life, or another manner of Being, that
‘ will not be ours which is ours at present,
‘ for it passes away for ever without any
‘ hopes of a Return. Thou *Hope*, why dost
‘ thou not incite, and spur me on? Make me
‘ expect a happy Issue from Difficulties, if I
‘ don’t make haste before the Time, nor give
‘ over too soon; and don’t let me rest with
‘ promising my self to live, but to live well.
‘ Thou *Zeal*, be thou always my Assistant,
‘ that I may never undertake any thing un-
‘ worthy of a good Deity; and that I may
‘ not put forth my Hands to such Business as
‘ will occasion greater Business. O Love of
‘ Glory! present to my Eyes, how brutish
‘ and base it is to be solicitous about Security
‘ in the Entry and Beginning of Business.
‘ *Sagacity*, let me not retire, and turn my
‘ Back upon doubtful and uncertain Matters,
‘ but make me safely leave them by gentle
‘ degrees. Do thou likewise follow me, and
‘ mingle thy Steps with mine, that so my
‘ Enemies may not find me out, and dart
‘ their Fury upon me. Do thou lead my
‘ Steps in ways far distant from the Abodes

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' of *Fortune*, because she has not long Arms,
 ' and can only imploy those who are near
 ' her, and stirs up none but such as are
 ' within her Urn. Thou wilt hinder me
 ' from attempting any thing, which cannot
 ' be conveniently done; and make me more
 ' wary than strong in Business, if thou canst
 ' not make me equally cautious and strong.
 ' Make my Labour both hid and manifest;
 ' manifest, that every one may not be ob-
 ' lig'd to search and inquire after it; hid,
 ' that not many, but very few may find it:
 ' For you very well know, that hidden
 ' things are most sought after, and that
 ' Thieves desire and covet things most which
 ' are lock'd up. Besides, what is manifest
 ' and open becomes cheap, and the open
 ' Chest is not carefully search'd, and what is
 ' not diligently guarded is not esteem'd va-
 ' luable. *Courage*, when Difficulty presses
 ' hard upon me, do thou hector and resist it
 ' with thy Voice of lively Fervour; not fail-
 ' ing to thunder into my Ears this Sentence;

' *Tu ne cede malis, sed contra audentior ito.*

' Thou *Consultation* wilt inform me when
 ' 'tis convenient to quit, or break off ill-be-
 ' stow'd Labour; which does not take its
 ' Aim from the Ears and Approbation of vul-
 ' gar and sordid Minds, but from those Trea-
 ' sures which are least bury'd and dispers'd
 ' by Time, and celebrated and honour'd in
 ' the

' the Field of Eternity: That so it may not
 ' be said of us, as 'tis said of the Beetle-flies,
 ' *Meditantur sua Stercora Scarabei.* Thou Pa-
 ' tience, confirm, fix and administer to me
 ' that choice Leisure of thine, which is not
 ' the Sister of Laziness, but Brother of Pa-
 ' tience. Make me decline from Inquietude,
 ' and incline to incurious Solitude. Suffer
 ' me not to run, where there are dangerous,
 ' infamous and fatal Stumbling-Blocks.
 ' Let me not weigh Anchor, and loose from
 ' the Shore, when I might be endanger'd by
 ' the insuperable Turbulency of the tempest-
 ' tuous Sea. And allow me *Leisure* to advise
 ' with *Consultation*, which will make me re-
 ' gard my self in the first place; secondly,
 ' my Business; thirdly, my End; fourthly,
 ' the Circumstances; fifthly, the Time;
 ' sixthly, the Place; seventhly, the Means.
 ' Administer me that *Leisure*, by which I
 ' may do finer, better and more excellent
 ' things, than what I leave undone: For in
 ' the House of *Leisure* sits *Counsel*, and there
 ' a happy Life is better consider'd than in a-
 ' ny other part. From thence Occasions are
 ' better seen; from thence one can go to
 ' work with more Vigour and Success; for
 ' 'tis impossible to run well without being
 ' first well plac'd. Thou *Leisure*, afford me
 ' the Means to be esteem'd less idle than all
 ' others; because by thy means I shall be a-
 ' ble to do Service to the Commonwealth,
 ' and defend my Country better by my
 M 2 ' Mouth

' Mouth and Advice, than with the Sword,
 ' Spear and Shield, Soldier, Tribune and
 ' Emperor. Draw near to me, thou gene-
 ' rous, heroick and sollicitous *Fear*; and by thy
 ' Instigation, make me as much afraid to
 ' perish from among the Illustrious, as from
 ' among the Living. And before Sloth and
 ' Death deprive me of Hands, let me be so
 ' well provided, that they may never be a-
 ' ble to take away the Glory of my Works.
 ' *Solicitude*, let the House be finish'd, before
 ' the Rain comes: Let the Windows be re-
 ' pair'd before the North and South Winds
 ' of slippery and unsettled Winter blow.
 ' O *Memory* of a well-spent Life, make old
 ' Age and Death take me away, before my
 ' Mind comes to be disorder'd. Let the
 ' Fear of losing the Glory acquir'd in Life,
 ' make old Age and Death not bitter, but
 ' dear and desirable.'

Saul. This is a most worthy and honoura-
 ble *Recipe*, to remedy all Grief and Pain
 which old Age brings along with it, and the
 importunate Terror of Death, which tyran-
 nizes over all Animals from the Hour they
 have the use of Sense. Wherefore *Tansillus*
 of *Nola* said well, ' Those who are not un-
 ' grateful to Heaven, and who have not been
 ' cold and unconcern'd about noble Enter-
 ' prizes, enjoy a comfortable State, when
 ' Snow and Hail fall upon the Hills which
 ' are cover'd with Herbs and naked Flowers:
 ' Those who change their Life and Studies,
 ' will

‘ will have no reason to be sorry when their
‘ Hair and Complexion change. The Huf-
‘ bandman has no reason to grieve, when he
‘ gathers the Fruit of the Ground in its due
‘ time.’

Soph. Very well said, *Saulinus*; but it’s time for you to withdraw: for yonder comes my so friendly Deity, that so desirable Grace, that so slightly Countenance, from the East.

Saul. Well then, my *Sophia*, to morrow at the ordinary hour (if you please) we’ll see one another again. And I in the mean time will go and write over to my self the excellent things I have heard from you to day, that so I may the more easily recover the memory of your Discourse, when I shall have occasion for it; and may the more commodiously communicate your Thoughts to others.

Soph. What is the matter that he flies towards me more swiftly than usual? I see him not come according to his ordinary Custom, playing with his Wand, and carelessly beating the liquid Air with his Wings. He appears to me to be anxiously busy. Now he looks at me, and casts his Eyes upon me in such a manner, that ’tis evident his Anxiety depends not on any thing which concerns me.

Mer. May Fate be always propitious to you, and the Rage of Time against you impotent, my pretty lovely Daughter, Sister and Friend.

Soph. What is the Cause, my pretty God, of this Disorder in your Countenance; altho you are no less liberal towards me, than at other times, of your charming Graces? Why did you come like a Post? And why do you appear to me as if you were in haste to depart and leave me, rather than to stay with me?

Mer. The Reason of this is, that I am sent in all haste by *Jupiter*, to provide a Remedy to the Fire that mad and furious *Discord* has kindled in the *Parthenopian* Kingdom, or in this Kingdom of *Naples*.

Soph. How is that pestiferous *Erynnis* come to this noble Country from beyond the *Alps* and the Sea?

Mer. She was call'd upon by the foolish Ambition, and mad Presumption of some Person; she was invited by very liberal, but no less uncertain Promises; she was mov'd by deceitful Hope; she was attended by doubtful Jealousy, which in the People begets a Disposition to maintain themselves in the same Liberty they have always enjoy'd, and a Fear of entering into a severer Servitude; in the Prince a Suspicion of losing all, for having grasp'd at too much.

Soph. What was the first Original and Beginning of this?

Mer. The great Avarice that is hard at work, under pretext of a Desire to maintain Religion.

Soph. In truth the Pretext is false, and if I am not mistaken, inexcusable; because no Caution or Remedy is requir'd, where no Ruin or Danger is threaten'd; while Mens Minds remain the same as they were, and the Worship of that Goddess continues more firm and entire in these than in other Parts.

Mer. But supposing it were so, yet it belongs not to *Avarice*, but to *Prudence* and *Justice* to apply the Remedy, for that has mov'd People to Fury; and rebellious Minds seem to have taken that occasion, not so much to defend just Liberty, as to aspire at unjust Licentiousness, and govern themselves according to contumacious Lust, to which the heastly Multitude has always been much inclin'd.

Soph. Tell me (if it be not troublesome to you) what way would *Avarice* apply a Remedy?

Mer. By heightening the Punishment of Delinquents, in such sort, that many innocent, nay even just Persons may partake of the Punishment of one guilty Person: And thus the Prince will always become fatter and fatter.

Soph. 'Tis natural that Sheep, who have a Wolf for their Shepherd, should be so chastis'd, as to be devour'd by him.

Mer. But it may be doubted, if sometimes the Hunger and Rapacity of the Wolf alone, can make them guilty; and it is against all Law, that the Lambs and the Mother should be punish'd for the Father's Fault.

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Soph. 'Tis true, there never was such Judgment but among Barbarians, and I believe it obtain'd first among the *J—s*: For this was so pestilent, leprous, and generally so pernicious a Generation, that it had been better they had died in the Womb than been born. So that to come to our purpose, this was the reason of your Disorder and Confusion, and the Cause why you must leave me so quickly, was it not?

Mer. 'Tis as you say: I was willing to take this Rout, to meet you before I went to those Parts whither I have directed my Flight, that I might not make you wait in vain, and might not be wanting to the Promise I made yesterday. I made some motion to *Jupiter* concerning your Affairs, and I find him more than usual inclin'd to be complaisant towards you. But for these four or five days, and this day among the rest, I have not had Leisure to treat and confer with you about what we are to negotiate with respect to the Instance you know of: Therefore I beg you may have Patience at this time, since it will be better to take *Jupiter* and the Senate in Vacation-time, than in the pickle you may know they must be in at present.

Soph. I am satisfy'd to wait; because the later the Matter is a proposing, the better it may be manag'd. And to tell you the Truth, I in great haste could not satisfy myself (that I might not be wanting in my Duty

ty as to my Promise which I made you to deliver the Request to you this day) because I think Matters ought to be laid open more particularly, than I have done in this Note, which I now give you ; by which you will see (if you have Leisure by the way) the Sum of my Complaints.

Mer. I shall look into it ; but you will do well to embrace this Opportunity, to make a more ample and distinct Memorial, in which every thing may be provided for. Now I will first go and raise up *Subtilty*, to confound *Force* ; that so being join'd to *Deceit*, a Letter of Treachery may be dictated against pretended ambitious Rebellion ; by which deceitful Letter, the Maritime Force of the *Turks* may be diverted, and the *Gallick* Fury, which approaches at a great distance by Land, may be stopt.

Thus Boldness gives place when Strength is wanting, the People is quieted, the Prince is safe, and Fear destroys the Thirst of Ambition and Avarice, without drinking. And hereby at last banish'd Concord is call'd back, and Peace seated in her Chair, by confirming the antient way of Living, and abolishing dangerous and ungrateful Novelty.

Soph. Go then, my Deity, and may it please Fate to accomplish your Designs, that so my Enemy War may not disturb my Repose, more than that of others.

The End of the Second Dialogue.

THE

T H E

Third DIALOGUE.

Sophia. **I**T is not necessary, *Saulinus*, to give you a Detail of all the Matters that were insisted on by *Labour*, or *Diligence*, or *Solicitude*, or what you please to call it (for it has more names than I could tell you in an hour) but I will not pass over in silence that which succeeded in her place, as soon as she with all her Servants and Companions went to take their place where we told you busy *Persens* had his abode.

Saul. Pray let me hear you.

Soph. No sooner had *Labour* and *Diligence* disappear'd, but *Idleness* and *Sleep*, without Delay or Drowsiness, succeeded them : for the Spur of Ambition knows how to stir up and excite all heroick Minds, and even *Sleep* and *Idleness* themselves. Upon which, *Momus* said, ' Deliver us from Evil, *Jupiter* ; ' for I evidently see, we shall not want Embroilments after dispatching of *Persens*, no ' more than after dispatching *Hercules*.' To which

which *Jupiter* answer'd, ' *Idleness* would not
' be *Idleness*, nor *Sleep* *Sleep*, if they should
' be too much molested by too much Labour
' and Diligence; for this is remov'd from
' hence as you see, and *Sleep* and *Idleness* are
' here only by a privative Virtue, which
' consists in the absence of their Opposite and
' Enemy.' ' All will go well, said *Momus*,
' if they do not make us so idle and drouzy,
' as to indispose us this day to conclude what
' is to be done about the chief Business.'

Idleness then began to speak in this manner:

' As Laziness, O ye Gods, is sometimes evil,
' so Diligence and Labour is mostly evil: as
' Idleness is for the most part convenient and
' good, so Labour is good at its own times.
' I do not believe therefore (if there is any
' Justice to be found amongst you) that you
' will deny me equal Honour, if I am not
' to be reckon'd by you less deserving. I do
' not despair to make it out to you by Reason
' (by means of certain Arguments that I
' have heard alledg'd in the praise of Labour,
' Diligence and Business) that when we shall
' be laid in the Ballance of reasonable Com-
' parison, if *Idleness* is not found to be equally
' good, yet it will be found to have much
' greater Advantages: so that you will not
' only not esteem it equally a Virtue with
' me, but comparatively a Vice. What is it,
' O ye Gods, that preserv'd the so much
' prais'd Golden Age, that instituted and
' maintain'd it, other than the Law of *Idle-*
' *ness*,

‘ *ness*, the Law of Nature? What took it
‘ away? What justled it out of the World
‘ almost irrevocably, other than ambitious
‘ Solicitude and curious Diligence? Is it not
‘ that that has disturb’d Ages, has divided
‘ the World by Schisms, and reduc’d it to
‘ an Iron Age, an Age of Clay and Mud,
‘ having set People upon Wheels, and Whirl-
‘ pools, and Precipices, after raising them to
‘ Pride and the Love of Novelty, and the
‘ Lust of heaping Honours and Glories upon
‘ a particular single Person? He who is
‘ not unlike all in Substance, and who is
‘ sometimes below these same in Dignity and
‘ Merit, is perhaps superiour to many in
‘ Malignity and Ill-nature; and thence comes
‘ to be able to overturn the Laws of Nature,
‘ to make his own Lust the Law: who
‘ makes use of a thousand Complaints, a
‘ thousand Disdains, a thousand Tricks, a
‘ thousand Solicitudes, and a thousand other
‘ Companions of proud and ostentatious La-
‘ bour; not to name others that lurk under
‘ the Habit and Cover of these, as Subtilty,
‘ Vain-glory, Contempt of others, Violence,
‘ Malice, Fiction, and their Retainers, which
‘ have not appear’d yet before you: such as
‘ Oppression, Usurpation, Pain, Torment,
‘ Fear, Death; which are the Executors and
‘ Avengers, never of quiet Idleness, but al-
‘ ways of solicitous and curious Industry,
‘ Labour, and Diligence, Work, and a thing
‘ of so many names, as she makes her self
‘ -known

' known by, or rather, as she hides more
 ' than discovers her self by. All praise the
 ' fine Age of Gold, in which I made the
 ' Minds of Men quiet and peaceable, per-
 ' fectly free from this virtuous Goddess of
 ' yours. Hunger was the best Sauce to those
 ' who were contented with Acorns, Apples,
 ' Chesnuts, Peaches, and the Roots which
 ' bountiful Nature afforded: And they were
 ' better nourish'd, better pleas'd, and longer
 ' preserv'd in Life with such Nourishment,
 ' than with all the artificial Sauces that In-
 ' dustry, Study, and their Servants have
 ' found out; which by imposing upon, and
 ' delighting the Taste, make Poison seem
 ' sweet. And thus things that please the Pa-
 ' late are more sought after, than things that
 ' comfort the Stomach; and while Men are
 ' thus intent upon pleasing their Taste, they
 ' injure their Health, and endanger their Life.
 ' All magnify the Golden Age, and yet that
 ' Baggage that put an end to it is esteem'd
 ' and cry'd up for a Virtue; she that found
 ' out *Meum* and *Tuum*; she that divided and
 ' made Properties to this and t'other not
 ' only of the Earth, which was given in
 ' common to all its Animals, but also of the
 ' Sea, and perhaps the Air likewise; she that
 ' set bounds to our Choice and Pleasure, and
 ' of what was sufficient for all, has made
 ' Superfluity to some, and Want to others;
 ' insomuch that the former, in spite of
 ' their teeth, surfeit themselves, while the
 ' latter

‘ latter die of Hunger ; she that has pass’d
‘ the Seas to violate those Laws of Nature,
‘ confounding those People whom the boun-
‘ tiful Mother distinguish’d ; and propaga-
‘ ting Vices from one Generation to another,
‘ because Virtues cannot be so easily propa-
‘ gated, unless we’ll call those Virtues, which
‘ by a certain Trick and Custom are so call’d
‘ and believ’d, tho their Effects and Fruits
‘ are condemn’d by all Sense and natural
‘ Reason ; such as open Knavery and Folly,
‘ the Malignity of usurping Laws, and of
‘ Possessors of *Meum* and *Tuum* ; the stron-
‘ ger being the most rightful Possessor, and
‘ his being the most worthy, who is most
‘ solicitous, most industrious, and the first
‘ Occupant of those Gifts and Parts of the
‘ Earth, which Nature, and consequently
‘ God, gives to all indifferently. Shall I be
‘ less in favour than *Industry* ? I who by
‘ my Sweetness which flows out of the mouth
‘ of the Voice of Nature, have taught how
‘ to live quiet, peaceable, and contented
‘ with this present certain Life ; and to re-
‘ ceive with grateful Affection and thankful
‘ Hand, the Sweetness which Nature offers,
‘ and bestows upon us ; and not like un-
‘ grateful and unacknowledging Wretches
‘ deny what she gives us, and dictates to us ;
‘ because God, the Author of Nature, gives
‘ and commands us the same, and would like-
‘ wise pronounce us ungrateful ? Shall she,
‘ I say, have more Favour than I ? She
‘ that’s

' that's rebellious and deaf to Counsel, ob-
 ' stinate and peevish against the Gifts of
 ' Nature, that applies her Thoughts and
 ' Hands to artificial Works and Machina-
 ' tions, by which the World is corrupted,
 ' and the Law of our Mother perverted?
 ' Don't you hear how that Age laments those
 ' Evils which the World is too late convinc'd
 ' of in these times (that Age in which I
 ' made Mankind pleas'd and contented) and
 ' abominates the present Age with loud La-
 ' mentations and Cries, in which Solicitude
 ' and industrious Labour disturbs all with
 ' the Spur of ambitious Honour, under pre-
 ' tence of keeping all things in * order?
 ' O sweet Age of Gold! not because Rivers
 ' flow'd with Milk, and the Woods dropt
 ' Honey; not because the uncultivated
 ' Ground gave its Fruits; not because the
 ' gloomy Clouds did not then spread a Veil,
 ' and an eternal Spring smil'd, the Winter
 ' shin'd, and the Heavens gave Heat with a
 ' serene and warm Light; nor because the
 ' foreign Pine brought neither War nor Mer-
 ' chandize to stranger Shores: but only be-
 ' cause that vain and empty Name, that Idol
 ' of Error and Deceit, that Idol which was
 ' afterwards call'd *Honour* by the mad Vul-
 ' gar, and which is the great Tyrant of our
 ' Nature, did not then mix its Uneasiness

* *Vid.* Fanshaws's Pastor Fido, pag. 163. of the Edition in quarto.

' and

‘ and Trouble amongst the glad Sweetnesses
 ‘ of the amorous Flock; nor was its hard
 ‘ Law known to the Souls accustom’d to Li-
 ‘ berty; but the golden and happy Law
 ‘ which Nature engrav’d, *SI LIBET, LI-*
 ‘ *CET.*

9 ‘ This Industry that envies the Quiet and
 ‘ Happiness, or rather Shadow of Pleasure,
 ‘ that we might take in our own Being, hav-
 ‘ ing set bounds to Copulation, to Food, and
 ‘ Sleep, (from whence we must not only be
 ‘ less pleas’d, but moreover, more griev’d
 ‘ and tormented) makes the Gift of Nature
 ‘ become a Theft; and would have us despise
 ‘ what is fine, sweet and good, and esteem
 ‘ what is evil, bitter, and worthless. She se-
 ‘ duces the World to leave the certain pre-
 ‘ sent Good it has, and to be busy’d and tor-
 ‘ tur’d for a Shadow of future Glory. I
 ‘ come from all the Corners of the internal
 ‘ Edifice, to exhort the World to embrace
 ‘ that which Truth shows by as many Glas-
 ‘ ses as there are Stars in Heaven, and that
 ‘ which Nature inculcates with as many
 ‘ Tongues and Voices, as there are pleasant
 ‘ and agreeable Objects. * Leave the Sha-
 ‘ dow, and embrace the Substance: Change
 ‘ not the present for the future. You are
 ‘ the Dog in the Fable, that let the Meat fall
 ‘ into the River while he desir’d the Shadow
 ‘ of that which he had in his mouth. There

* *Vid.* Tasso.

‘ was never yet any wise and well-advis’d
 ‘ Person that lost one Good in order to get
 ‘ another. Why do you go so far off to
 ‘ seek a Paradise, when you have one in
 ‘ your selves? Whoever neglects a Good in
 ‘ this World, must not expect to get one in
 ‘ another; for Heaven will disdain to give
 ‘ a second Good to one who did not value
 ‘ the first: and thus thinking to raise your
 ‘ selves, you sink to the bottom; and for-
 ‘ saking Pleasures, you condemn your selves
 ‘ to Pains; and by an eternal Cheat, you
 ‘ fix your selves in Hell by desiring Heaven.’

Here *Momus* answer’d, and said, That the
 Council had not so much Leisure as to an-
 swer particularly to every one of the Rea-
 sons which *Idleness* or Leisure had fram’d and
 set in order, out of the abundance of Lei-
 sure; but that for the present it might
 make use of its Being, and attend for three
 or four days: for perhaps the Gods would
 find themselves at leisure in that time, to
 determine somewhat in its favour, which at
 present is impossible.

Idleness or Leisure reply’d, ‘ Allow me,
 ‘ *Momus*, to bring one other couple of Ar-
 ‘ guments, in no more Terms than in the
 ‘ form of a couple of Syllogisms, more effi-
 ‘ cacious in Matter than Form. The first of
 ‘ which is this: *Jupiter* gave me as a Com-
 ‘ panion to the first Father of Men so long
 ‘ as he was good, and to the first Mother of
 ‘ Women whilst she was good; but when
 N they

‘ they became evil, *Jupiter* call’d her to the
 ‘ Man’s Company, that so he might make
 ‘ her Belly sweat, and his Brow ake.’

Saul. It should be his Brow sweat, and
 her Belly ake.

Soph. ‘ Now consider, ye Gods, said *Idleness*,
 ‘ the Conclusion that hangs on my being
 ‘ declar’d Companion to Innocence, and La-
 ‘ bour’s being the Companion of Sin. For
 ‘ if Like sorts with Like, Good with Good,
 ‘ I am a Virtue, and she a Vice; and by
 ‘ consequence, I am worthy, and she un-
 ‘ worthy of such a Seat. The second Syllo-
 ‘ gism is this: The Gods are Gods, because
 ‘ they are most happy, they are happy
 ‘ because they have no Care nor Labour;
 ‘ those who do not move nor change, have
 ‘ no Care nor Labour; and those are espe-
 ‘ cially such as are idle: and therefore the
 ‘ Gods are Gods because they are idle.’

Saul. What said *Momus* to that?

Soph. He said, that having learnt his Lo-
 gicks from *Aristotle*, he had not learnt to an-
 swer Arguments *in quarta figura*.

Saul. And what said *Jupiter*?

Soph. That of all that *Idleness* had said,
 and he had heard, he remember’d nothing
 but the last Reason about being Companion
 to the good Man and Woman: concerning
 which he return’d, that Horses are not Asses,
 for being in Asses Company, nor Sheep Goats,
 for being among Goats. And he added, the
 Gods had given Men Understanding and
 Hands,

Hands, and had made them like unto themselves, in giving them Faculties above other Animals; which consists not only in acting according to Nature and Order, but likewise without Laws, that so they might form, and be able to form other Natures, other Methods by their Knowledg; and might make use of the Earth with that Liberty, without which they could not be reckon'd to have the said Similitude. Certainly when Liberty becomes idle, it will be frustraneous and vain; as the Eye that sees not, and the Hand that handles not, are useless. And therefore Providence hath determin'd that it be employ'd in Action by the Hands, and in Contemplation by the Intellect; that so it may not contemplate without Action, nor act without Contemplation. Therefore in the Golden Age Men were not more virtuous, than the Beasts are at present virtuous; and perhaps they were more stupid than many of the Beasts.

Now Difficulties springing, and Necessities arising among them thro Emulation of Divine Acts, and Adaptation of spiritual Affections; Wits are sharpen'd, Arts discover'd, and new Inventions and wonderful Discoveries are perpetually from day to day rais'd by means of Poverty, out of the Profundity of the human Understanding. From whence always more and more removing themselves from the brutal Condition, by solicitous and urgent Occupations; they approach the more,

on the other side, to the Divine Being. You ought not to be surpriz'd that Injustice and Wickedness arises together with Industry; for if Oxen and Apes had as much Skill and Knowledg as Men, they would have the same Apprehensions, the same Affections, and the same Vices. Thus among Men, those who have much of the Ass, the Ox, or the Hog, are not infected with so criminal Vices. But they are not therefore more virtuous, except inasmuch as Beasts are more virtuous than they, for not having so great Vices as they. But we do not praise the Virtue of Continnence in a Sow a brimming, that is satisfy'd with one Boar, and once only in a year; but in a Lady who is not only solicited once a year for the Business of Generation, but likewise by her own Fancy, which often represents to it self Pleasure; besides, that she is her self the End of her own Actions. Moreover, we do not much praise the Continnence of a Sow or Boar, which by Stupidity or Hardness of Complexion is rarely, and with but little sense solicited to Lust; neither that of one that is cold, spiritless, and decrepid: but we ought to consider Continnence that is truly Continnence, and truly a Virtue in a genteel, well-bred, ingenious and perspicacious lively Complexion, as a Virtue. And therefore, generally speaking, 'tis no Virtue in *Germany*, pretty much a Virtue in *France*, more so in *Italy*, and most of all in *Lybia*. Wherefore if you consider more deeply,

ly, *Socrates* was so far from discovering any Fault in himself, that he rather prais'd himself so much the more for Continnence, when he approv'd the Judgment of the Physiognomist about his filthy Love of Boys. If therefore you consider, *Idleness*, what ought to be consider'd in this matter, you'll find that in your Golden Age Men were not therefore virtuous, because they were not so vicious as at present; there being a great difference betwixt not being vicious, and being virtuous; and the one does not so easily follow from the other, considering that Virtues are not the same, where Prejudices, Tempers, Dispositions and Complexions are not the same. Wherefore if you draw your Comparisons from Idiots and Brutes, the Barbarians and Savages will be better than us Gods, as not being branded with the same Vices; because being much less remarkable for Vices than we, they will for this reason be much better likewise. And therefore you *Idleness* and *Sleep*, with your Golden Age, may sometimes and in some manner be justly esteem'd no Vices; but never, in any manner, can you be reckon'd Virtues. When therefore, thou *Sleep* ceasest to be *Sleep*, and thou *Idleness* shalt become full of Business, you shall then be number'd among the Virtues, and exalted with them.

Here *Sleep* made a little step forward, and rub'd her Eyes at the same time, that she might say some little thing as well as others,

and lay some little matter before the Senate, that she might not appear to have come in vain. When *Momus* saw her thus sweetly and gently advance, ravish'd with the Grace and Charms of the Goddess *Oscitation*, which preceded her as the Morning does the Sun, just ready to make the Prologue; and not daring to discover his Love in presence of the Gods to this Hand-maid, he made his Caresses to *Sleep* in this manner, (after having breath'd a gentle Sigh) speaking like a Scholar, to shew her the more Reverence and Respect:

*Somne quies rerum, placidissime Somne Deorum;
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis, mulces, reparasque labore.*

No sooner had the God of Censure (who for the reason already laid down had forgot his Office) begun this Song, but *Sleep* charm'd with so many Encomiums, and allur'd with the Tone of his Voice, obtain'd a Hearing for Slumber, which she had lodg'd in her Breast; which after having made a sign to the Fumosities which had their residence in the Stomach, mounted up all together into the Brain, made the Head heavy, and so laid all the Senses asleep. Now while *Snorting* sounded its Pipes and Basses within, *Sleep* went staggering and trembling, and laid her Head in Lady *Juno's* Lap: by this bowing of her self, and her Smock being too short (for this Deity always goes in her Smock, without

out Drawers) she show'd her Buttocks, her Bum-hole, and part of something else to *Momus*, and the rest of the Gods that were on that side. Upon this occasion, behold *Laughter* comes into the field, which presenting to the Senate a prospect of a great many little Bones, which were all Teeth, and uttering a great many Sneers, that made a dissonant Musick, broke off the Thred of *Momus's* Oration; who not being able to shew his Resentment against her, turn'd all his Wrath against *Sleep* that had provok'd him, by not lending him the least Attention, and besides going to offer him Purgatory in a very solemn manner, with *Jacob's* Bag and Staff, as a sign of greater Disregard to his adulatory and amorous *dicendi genus*. Whence it was perceiv'd that the Gods did not so much laugh at the Condition of *Sleep*, as for the strange Accident that befel him, and because *Sleep* was the Buffoon, and he the Subject of that Comedy: and therefore Indignation covering his Face with a sanguine Veil, he said, 'Whom does this *Laughter*, before this 'Dormouse, touch? Who presented this ridiculous Spectacle to your Eyes at such a distance?' So that the Goddess *Poltroonery*, mov'd by the furious Complaint of *Momus*, (a God of no small Consideration in Heaven) took him in her Arms, and embrac'd him; and taking him quickly away from thence, led him towards the Hollow of a Mountain, near the *Cimmerii*: and with them went

their three Children, *Morpheus*, *Icilon*, and *Phantasus*; who all quickly arriv'd at that place where perpetual Exhalations arise out of the Earth, causing an eternal Twilight in the Air, and dumb Rest keeps one of her Palaces, near the Royal Palace of *Sleep*; before the Court of which is a Garden of Ewe, Beach, Cypress, Box and Laurel; in the middle of which is a Fountain deriv'd from a Rivulet, which comes from the rapid Current of the River *Lethe*, which flows out of the darkest Hell towards the Surface of the Earth, and there discovers it self to Heaven. Here they laid the sleepy God in bed, the Boards of which were of Ebony, the Bed fill'd with Down, and the Canopy of a dark grey Colour.

In the mean time, *Laughter* taking leave, went out of the Conclave, or Chamber of Sleep; and the Gods putting their Mouths and Cheeks in due posture (some of which were almost torn in pieces) *Idleness*, that remain'd there alone, finding the Judgment of the Gods not very favourable, and despairing of making her Cause any better, if her chiefest Reasons, and these almost all she had to offer, were not accepted (of which those that remain'd were thrown upon the ground, where, by the violence of the Fall, some were scarce alive, others burst, others had their necks broken, and others were quite shatter'd in pieces) thought every moment a year, till she had left the
Com-

Company, lest some shameful Disgrace should befall her, as it had done to her Companion; upon which account she was afraid lest *Momus* would load her with Censures. But he discovering the Fright she was in for Deeds she was not concern'd in: 'Don't be afraid, poor Creature, said he, for I who am appointed by Fate the Advocate of the Poor, will surely plead thy Cause.' And turning to *Jupiter*, he said, 'By what you have said, Father, concerning the Cause of *Idleness*, I understand you are not fully inform'd about her Essence, her Ministers, her Substance, her Court; which if you were fully appriz'd of, I very easily persuade my self, that if you did not give her a Seat in the Stars as *Idleness*, yet at least you would give her Lodgings together with *Business*, which is call'd and esteem'd her Enemy; with whom she may sojourn for ever, without their doing any harm to one another.' *Jupiter* answer'd, 'That he wish'd for an Opportunity of justly satisfying *Idleness*, whose Caresses both Gods and Mortals are often delighted with; and therefore he should be very glad to hear *Momus* advance something in her Favour.'

'Do you think, *Jupiter*, said he, that there is as much *Idleness* in the House of *Idleness*, as in an active Life? Where there are so many Gentlemen and Servants who rise early in the morning, to wash three or four times, with five or seven sorts of
'Water,

‘ Water, and spend two Hours in curling
‘ and beautifying their Hair with a hot Iron,
‘ herein Imitating the high and great Provi-
‘ dence, which examines every Hair in the
‘ Head, that so they may all grow in their
‘ due Rank and Order : Where next they set
‘ their Doublet with so much Diligence, ad-
‘ just the Plaits of their Crevats with so much
‘ Sagacity, fasten their Buttons with so much
‘ Moderation, put on their Sleeves with so
‘ much Handsomness, cleanse and pare their
‘ Nails with so much Nicety ; join the
‘ Breeches to the Doublet with so much Jus-
‘ tice, Prudence and Equity, and tie the
‘ Knots of their Ribbons with so much Cir-
‘ cumsppection ; draw on their Stockings,
‘ and stretch them with so much Sedulity ;
‘ proportion the Bounds and Confines of the
‘ Knees of their Breeches, so that they may
‘ be join’d to the Stockings just at the bow-
‘ ing of the Knee, with so much Exactness ;
‘ wear strait Garters with so much Patience,
‘ that so their Stockings may not fall down
‘ and make Plaits, and so confound the Pro-
‘ portion of the Legs : Where with great
‘ straining, Judgment dispenses and discerns,
‘ that it being inconvenient and unhandsome
‘ that the Shoe should be made for the Foot,
‘ the great, distorted, gouty and clumsy
‘ Foot should, in spite of Nature, be fitted
‘ to a strait, handsome, clean and genteel
‘ Shoe ; where they move their Legs with
‘ so much Grace, run over all the Town to
‘ be

be seen, visit and entertain the Ladies, make Balls, cut Capers, Courants, Brawls, and anticke Dances; and when they are weary of those Exercises, and to shun the Occasions of doing ill, they sit down to play at Sitting-Games, leaving off the more laborious and tiresome ones: And in this manner they avoid all Sins, if these are not more than mortal and capital ones. For as a *Genoese* Gamester said, How can that Man be said to have Pride, who having lost a hundred Crowns with an Earl, sits down to win four Rials from a Groom? How can he be said to be avaritious, who cannot make a Thousand Crowns serve him eight Days? What Luxury or Concupiscence can that Person have, who sets his Heart wholly upon Gaming? How can he be call'd a passionate Man, who, for fear his Comrade should leave off the Game, bears a thousand Affronts, and with Gentleness and Patience answers a proud saucy Coxcomb who is just before his Nose? How can one be call'd an Epicure, who lays out all his Mony, and applies all his Care on Exercises? How can one be said to covet the Possessions of his Neighbour, who throws away, and seems to despise his own? How can he be said to be lazy, who begins at twelve a clock in the day, and sometimes in the morning, and never gives over Play till midnight? And do you believe the Servants are idle in the mean
while,

' while, any more than such as must assist
 ' them, and attend them to the Church,
 ' Market, Cellar, Kitchin, Stable, Bed and
 ' Bawdy-House? And to let you know, *Ju-*
 ' *piter*, and you other Gods, that there are
 ' not wanting in the House of *Idleness* learned
 ' Persons imploy'd in Study, as well as Per-
 ' sons imploy'd in Business, which we have
 ' spoken of; do you believe that the contem-
 ' plative Life is idle in the House of *Idle-*
 ' *ness*, where there are so many Gramma-
 ' rians, who dispute whether the Verb or
 ' Noun comes first? Why the Adjective is
 ' put sometimes before, and sometimes after
 ' the Substantive? Why in speaking some
 ' Conjunctions are put before, as *Et*, and some
 ' put behind, as *Que*? How the *E* and *D*,
 ' with the addition of an Axis, and the Section
 ' of *D* thro the middle, make a tolerable Pic-
 ' ture of that Deity of *Lampsacus*, who thro
 ' Envy committed Murder on an *Afs*? Who
 ' ought to be esteem'd the Author of the *Pri-*
 ' *apeia*, who was the *Mantuan Maro*, or the
 ' *Sulmonian Naso*? I omit many other fine Pur-
 ' poses like these, and more curious. Where
 ' (*viz. in the House of Idleness*) are not wanting
 ' Logicians, who inquire if *Chrysaorius*, who
 ' was the Disciple of *Porphyry*, had a golden
 ' Mouth by Nature, or Report, or Nick-
 ' name; If the *Periermenia* ought to go be-
 ' fore, or come after, or stand before or after
 ' the Categories *ad libitum*; Whether *indivi-*
 ' *duum vagum* ought to be reckon'd in the
 ' Num-

Number, and plac'd in the midst as a sixth
 Predicable, or only be a Shield-Bearer to
 Species, or a Train-Bearer to Genus: Whe-
 ther after being well-skill'd in Syllogistick
 Forms, we ought by the first to apply our
 selves to the Study of the last, in which is
 the compleat Art of Judgment, or rather
 immediately enter upon the *Topicks*, which
 contain the Perfection of the Art of Inven-
 tion: If 'tis necessary to practise little
 Quirks, *ad usum, vel ad fugam, vel ad abu-*
sum: If the Modes which form the *Modals*
 are four, or forty, or four hundred: not to
 mention a thousand other pretty Questions.
 In which House are Naturalists, who doubt
 whether the Knowledge of natural things
 ought to be call'd Science; Whether the
 Subject of Physicks is *Ens Mobile*, or *Corpus*
Mobile, *Ens Naturale*, or *Corpus Naturale*:
 Whether Matter has any other than *entita-*
tive Act, in which the Line of Coincidence
 of Physical and Mathematical Act consists:
 Whether Creation is a Production out of
 nothing or not: Whether more than one
 substantial Form can be together; and in-
 numerable such like Questions about the
 most evident things, which are useless Inqui-
 ries. In which House Metaphysicians crack
 their Skulls about the Principle of Indivi-
 duation; about the Principle of *Ens in quan-*
tum Ens; about proving that Arithmetical
 Numbers, and Geometrical Magnitudes are
 not the Substance of Things; about Ideas,
 whether

' whether they have their substantial Essence
 ' of themselves; about the same and different
 ' Essence subjectively and objectively; about
 ' Essence and Existence; about Accidents
 ' the same in number in one and more Sub-
 ' jects; about Equivocation, Univocation
 ' and Analogy of Being; about the Con-
 ' junction of the Intelligences with the starry
 ' Orbs; whether they are there by way of
 ' Soul, or by way of Mover; whether infi-
 ' nite Power can be in finite Magnitude; a-
 ' bout the Unity or Plurality of first Movers;
 ' about the Scale of finite or infinite Progref-
 ' sion in subordinate Causes; and about in-
 ' numerable other such like things, which
 ' distract so many Cows, and make so ma-
 ' ny Protosophists waste their Brains and Spi-
 ' rits.'

Here *Jupiter* said, ' *Momus*, I believe *Idle-*
 ' *ness* has brib'd or suborn'd you, that you
 ' thus idly spend your Time and Pains;
 ' make an end, because we have come to a
 ' good Resolution in disposing of *Idleness*.'
 ' I omit then, said *Momus*, to speak of infi-
 ' nite Numbers of other busy People, who
 ' are employ'd in the House of *Idleness*; such
 ' as the many Versifiers, who, in spite of the
 ' World, would pass for Poets; the many
 ' Writers of Fables; the many Tellers of old
 ' Stories, related a thousand times by a thou-
 ' sand Persons, a thousand times better. I
 ' omit the Algebraists, the Squarers of Cir-
 ' cles, Figure-flingers, Methodists, Refor-
 ' mers

‘mers of Dialecticks, Restorers of Orthography, Contemplaters of Life and Death, the true Post-boys of Paradise, new Guides to eternal Life newly correctly and reprinted, with many useful Additions; new Messengers of better Bread, better Flesh and Wine than that of the *Soame, Candy,* or *Nola*. I speak not of the fine Speculations about Fate and Election; about the Ubiquibility of a Body; about the Excellency of the Justice of Leeches.’

Here *Minerva* said, ‘If you do not shut this Babler’s Mouth, Father, we shall waste our time in idle Discourses, and it will be impossible for us to dispatch our main Work this day.’ Therefore *Jupiter* said to *Momus*, ‘I have not time to reason about thy Ironies. But to come to your Business, *Idleness*; I tell you that that *Idleness*, which is laudable and studious, ought to sit in the same Chair with *Solicitude*; because *Labour* ought to relieve it-self by *Idleness*, and *Idleness* ought to be kept in order by *Labour*. *Idleness* will make *Labour* more reasonable, more expedite, and prompt. And as Actions without Premeditation and Consideration are not good; so without premeditating Leisure they are nought. In like manner a passing from *Idleness* to *Idleness* cannot be sweet and agreeable; for *Idleness* is never sweet, but when it proceeds from the bosom of *Labour*. Therefore I now order that no *Idleness* shall be agree-

' agreeable, but that which proceeds from
 ' and succeeds to worthy Occupations. I or-
 ' dain that vile and dull *Idleness* shall be the
 ' greatest Labour and Weariness to a gene-
 ' rous Mind that can be, if it does not offer
 ' it-self after laudable Exercise and Labour.
 ' I impower you to be as a Lord to old
 ' Age, and make her very often turn her
 ' Eyes backward; and if she has not left
 ' worthy Marks and Footsteps, you shall
 ' make her uneasy, sorrowful, and afraid of
 ' the approaching Judgment of the inexora-
 ' ble *Rhadamanthus*: and thus she shall feel
 ' the Horrors of Death before it comes.'

Saul. *Tansillo* spoke well to this purpose.
 'Tis most certain that Repentance is the
 most deplorable State we can be in, because
 we cannot make what is past present: And as
 all Repentance brings Torment, that which
 is severest, and most outrageous, and gives
 an incurable Wound, is when one could
 have done much, and yet did nothing.

Soph. ' I will no less, said *Jupiter*, that the
 ' Success of unprofitable Exercises be dis-
 ' pleasing, some of which *Momus* has reci-
 ' ted, which are found in the House of *Idle-*
 ' *ness*; and I will, that the Anger of the
 ' Gods fall heavy upon such busy *Idleness*,
 ' which has troubled and burden'd the
 ' World more, than ever any Business and
 ' Labour could have done: Such, I say, as
 ' would turn all the Excellency and Perfec-
 ' tion of human Life only into idle Beliefs
 ' and

‘ and Fancies, while they so unjustly under-
 ‘ value the Concerns and Works of Justice;
 ‘ which they say do not render Men better,
 ‘ tho they are ever so manifest and evident;
 ‘ and so make slight of Vices and Neglects,
 ‘ which they say do not make Men less ac-
 ‘ ceptable to the Gods, tho they were even
 ‘ worse than they are. Thou dull and un-
 ‘ profitable *Idleness*, do not expect that the
 ‘ Celestial Gods will give thee a House in
 ‘ Heaven; but, that the Servants of rigo-
 ‘ rous and implacable *Pluto* will prepare a
 ‘ Lodging for thee in Hell.’ I will not re-
 late how lazily *Idleness* went on her Journey,
 and scarce knew how to move, tho she was
 prick’d and spur’d, till she was constrain’d
 by the Goddess *Necessity*, which gave her a
 great many Kicks; nor what Lamentations
 she made when she left the Council, because
 they would not allow her some days of
 Grace to set her Affairs in order, before she
 left their Company.

The Second Part of the Third Dialogue.

THEN *Saturn* earnestly requested *Ju-*
piter to make more Dispatch in dispo-
 sing of the other Seats, because Night was
 drawing on, and that he should bend all his
 Care on removing and settling; and as to
 what concern’d the Order by which the Vir-
 O tues

tues and other Deities ought to govern, he should determine against the next principal Festivity, when the Gods should agree to assemble themselves, which would be the Vigil of the Feast of *Pantheon*. To which Proposal all the Gods signify'd their Assent, by bowing their Heads, except *Discord*, *Precipitancy*, *Unseasonableness*, and some others. 'I am of the same mind also,' said the Almighty Thunderer. 'Come then, said *Ceres*, where shall we send my *Triptolemus*, that Charioteer whom you see there, him whom you imploy'd to carry Bread to Men? Will you allow me to send him to the one and the other *Sicily*, where he has his Residence, and three Temples in that Country, which by his Diligence and Care were consecrated to me, one in *Apulia*, another in *Calabria*, and the third in *Trinacria* it self?' 'Do what you will, Daughter, with your Votary and Servant, said *Jupiter*. Let *Humanity*, which in our Idiom is call'd the Goddess *Philanthropy*, succeed him if the Gods please, of which this Coachman seems to have been the Type; besides, 'twas she that prompted you, *Ceres*, to send him, and influenc'd him to execute your good Offices towards Mankind.' That is certain, said *Momus*, for 'tis she who makes such good Blood in Men by the help of *Bacchus*, and such good Flesh by the help of *Ceres*; such as could not be in the time of Chestnuts, Beans and Acorns. *Mi-*
' *santhropy*

‘ *Sanctity* and *Poverty* fly before her; and as
‘ is customary and reasonable, let *Counsel* be
‘ the left, and *Assistance* the right Wheel of
‘ her Chariot; and let the two meek Dra-
‘ gons, the Drawers of it, be *Clemency* on the
‘ left, and *Favour* on the right.’

After this *Momus* propos’d to *Mercury* what
he would do with *Serpentaurus*; for he
thought it was good and convenient to send
him to some *Marsian* Mountebank, who
could handle so great and mighty a Serpent
without Fear or Danger. He spoke of the
Serpent likewise to radiant *Apollo*, asking whe-
ther he would put it in the Service of his Ma-
gicians and Poisoners; that is to say, his *Circe’s*
and *Medea’s*, to execute their Witchcrafts by:
Or whether he would grant it to his Physi-
cians, viz. *Æsculapius*, &c. to make *Theriac*
of. He propos’d likewise to *Minerva*, whe-
ther it could be useful to her, to avenge her
on some rebellious *Lacoon*. ‘ Let who will
‘ take it, said the Great Patriarch, and do
‘ with it what he will (as well as with *Ophi-*
‘ *ulcus*) provided they be taken from hence,
‘ and *Sagacity* succeed in their room, which is
‘ seen and admir’d in the Serpent.’

‘ Let *Sagacity* succeed then, said all the
‘ Gods, since she is no less worthy of Heaven
‘ than her Sister *Prudence*: For *Sagacity* over-
‘ rules, and puts in order what is to be done
‘ or left undone, for accomplishing any De-
‘ sign; and *Prudence* first knows, and then
‘ judges, by strength of good Understand-
‘ ing,

ing, what it is; and banishes Stupidity,
 Inconsideration and Dulness from Places
 where things are doubtful, or under Deliberation; she drinks Knowledge out of the
 Vessels of Wisdom, by which she is impregnated, and brings forth the Acts of
 Prudence.'

'Because I have always been curious to know, said *Momus*, to whom the Arrow belong'd; that is, if it was that with which *Apollo* kill'd the great *Pytho*; or that by which my Lady *Venus* made her little graceless Son wound the furious *Mars*; who in revenge of her Cruelty, fix'd his Poinard in her Belly to the Hilt; or if it was that memorable one, with which *Alcides* humbled the Queen of the *Stymphalides*; or that other, by which the *Caledonian* Bear gave the last Stagger; or if it is a Relick or Trophy of some Triumph of the chaste *Diana*: let it now come to its own Master, and fix it self where he pleases.'

'Very well, said *Jupiter*, let it remove hence with Treachery, Calumny, Detraction, Envy and Malice. Let good Attention, Observation, and aiming at a reasonable End, succeed.' He added, 'As to the Eagle, that Divine Bird, and heroick Type of Empire, I determine and will as follows, That it go and clothe it self with Flesh and Bones in drunken *Germany*, where it will be more celebrated than in any other part, in Form, and Figure, and Image, and Simili-

rude,

‘ tude, in as many Pictures, as many Statues, and as many Arms as there are Stars in Heaven, to be seen by the Eyes of contemplative *Germany*. It will not be necessary he carry with him *Ambition, Presumption, Temerity, Oppression, Tyranny*, and other Servants of these Goddesses, to a Place where they must all be idle, because the Country is sufficiently stock’d with them already; but let them take their Flight far from that pleasant lovely Country, where their Shields are Plates, their Helmets are Pipkins and Kettles, their Swords the Thigh-bones of salt Beef, their Trumpets Drinking-Glasses, Pitchers and Flaggons; their Drums Barrels and Tuns; their Field a Table to drink (I would say eat) at: Where their Fortresses, Bulwarks and Bastions are Cellars, Ale-houses and Brandy-shops, which are more numerous than their Houses.’

At this *Momus* said, ‘ Pardon me, Great Father, if I interrupt your Discourse. It is my Opinion, that these menial and attendant Goddesses will be there, tho you do not send them; because the Ambition of being superior to all in making themselves Swine, the Presumption of the Belly, which pretends it receives no less from above, than it sends the Morsel from above to below; the Temerity of the Stomach, which in vain endeavours to digest, what it will be oblig’d to vomit up in a moment;

' the Oppression of the Senses, and the natural Heat ; the Tyranny of the vegetative, sensitive and intellectual Life, reign more in this alone than in all the other Parts of the Globe.' ' It is true, *Momus*, subjoin'd *Mercury* ; but such sort of Tyrannies, Temerities, Ambitions, and other like *Cacodemons*, and their *Cacodemones*, are not of the Eagle-kind ; but belong to Blood-suckers, Swine and Gluttons. But to come to the matter of *Jupiter's* Sentence, it appears to me to be very prejudicial and injurious to the Condition, Life and Nature of this Royal Bird : which because it drinks little, and eats and devours much ; because it has clear and piercing Eyes ; because it is swift in flight ; because by the Levity of its Wings it flies up to Heaven, and inhabits dry, stony, high and hard Places ; it can have no Agreement or Accord with a Generation which is always in these Fields ; whose great Load of Breeches is likely, by a strong Over-balance, to bear them down to the dark and deep Centre ; and makes them a Generation so slow and heavy, not so unapt to pursue and fly, as firm to stand their Ground in War ; and which for the most part are subject to sore Eyes, and which drink incomparably more than they eat.'

' What I have said, I have said, answer'd *Jupiter*. I said it should present it self there in Flesh and Bones, to behold its Representations ;

‘ tations ; but I do not mean that this should
 ‘ be a Prison to it, or that it should not be
 ‘ wherever it is in Spirit and in Truth with
 ‘ other Reasons, and with the fore-mention’d
 ‘ Gods : And let this glorious Seat be left
 ‘ to all those Virtues, whose Deputy it may
 ‘ be suppos’d to have been ; such as the God-
 ‘ des *Magnanimity, Magnificence, Generosity,*
 ‘ with their Sisters and Waiting-Maids.’

‘ What shall we do now, said *Neptune,*
 ‘ with that *Dolphin* ? If you please, I will
 ‘ send it into the Sea of *Marseilles*, from
 ‘ whence it may go up the *Rhone*, and return
 ‘ again, thus visiting and revisiting the *Del-*
 ‘ *phinate.*’ ‘ Let him do so quickly, said *Mo-*
 ‘ *mus* ; for to tell the Truth, I should think
 ‘ it no less ridiculous if any one

‘ *Delphinum Caelis appinxit, fluctibus aprum ;*

‘ Than if,

‘ *Delphinum Sylvis appinxit, fluctibus aprum.*’

‘ Let it go where *Neptune* pleases, said *Ju-*
 ‘ *piter* ; and let figurative *Dilection, Affabi-*
 ‘ *lity, Dutifulness,* with their Companions and
 ‘ Servants, succeed in its place.’ *Minerva*
 demanded that the *Pegasean* Horse should
 leave the twenty lucid Spots, and Curiosity,
 and go to the *Fons Caballinus*, so long muddy’d,
 troubled and destroy’d by Cows, Hogs and
 Asses ; and try if with Hoofs and Teeth he

can defend that place from such a nasty Concourse ; that so the Muses seeing the Water of the Fountain settled and in good order, they may not disdain to return, and keep their Colleges and Promotions there. And in this place of Heaven shall succeed Divine Fury, Rapture, Enthusiasm, Prophecy, Study, and Knowledg, with their Relations and Servants ; from whence the divine Water from above may drop upon Mortals, to wash their Souls, and water their Affections.

Neptune said, ‘ Let us remove hence, if the Gods please, this *Andromeda*, which by the hand of Ignorance hath been tied to the Rock of Obstinacy, with the Chain of perverse Reasons, and false Opinions ; and waft her over from the Whale of Perdition and final Ruin, that swims thro the instable and tempestuous Sea : and let us commit her to the provident and friendly Hands of the careful, laborious, and circumspect *Persæus* ; who having loosed and taken her from thence, may from a dishonourable Captivity promote her to his own honourable Acquest : and what shall succeed her among the Stars, let *Jove* determine.’

The Father of the Gods answer’d, ‘ I will have *Hope* to succeed to that place ; because there is nothing so hard and difficult, to which she does not enflame all those Minds that can have any Sense of an End, by an
‘ Ex-

‘ Expectation of Fruits worthy of all their
‘ Works and Labours.’

Pallas answer’d, ‘ Let that most holy
‘ Shield of human Breasts, that divine Foun-
‘ dation of all the Edifices of Goodness, that
‘ most secure Shelter of Truth, succeed : She
‘ that never distrusts, in the most strange and
‘ surprizing Accidents ; because she feels in
‘ her self the Seeds of Self-sufficiency, which
‘ she can never be rob’d of by the most vio-
‘ lent shock : She, in virtue of whom ’tis
‘ reported, that *Stilpo* got the better even of
‘ his Enemies Victory ; that *Stilpo*, I say, who
‘ escaping from the Flames that burnt his
‘ Country, his House, his Wife, Children,
‘ and Goods to ashes, answer’d *Demetrius*,
‘ That all that was his he carry’d about him,
‘ because he had with him that Fortitude,
‘ that Justice, that Prudence, from which he
‘ could hope for the greatest Consolation, De-
‘ liverance, and Sustenance ; and for which
‘ he could easily forgo the Sweetness and Plea-
‘ sures of Life.’

‘ Let us leave these, said *Momus*, and come
‘ quickly to consider what must be done with
‘ that Triangle, or *Delta*.’ The Spear-bearing
Pallas answer’d, ‘ I think it deserves to be
‘ put into the Cardinal of *Cusa*’s hand ; to
‘ the end he may try whether he can deliver
‘ the embarras’d Geometricians from their
‘ toilsome Search after the Quadrature of the
‘ Circle ; by regulating the Circle and Tri-
‘ angle with his divine Principle of Com-
‘ mensuration,

' mensuration, and Coincidence of the grea-
 ' test and least Figures; that is, of that
 ' which consists of the least, and that which
 ' consists of the greatest number of Angles.
 ' Let this Trigon be join'd with a Circle
 ' that comprehends it, and with another
 ' that it comprehends: and by the Relation
 ' of these two Lines (one of which goes
 ' from the Centre to the Point in which the
 ' inner Circle touches the external Triangle,
 ' the other goes from the same Centre to one
 ' of the Angles of the Triangle) is com-
 ' pleted that Quadrature, that has been so
 ' long and so fruitlessly sought for.'

At this, *Minerva* rose up, and said; ' But
 ' that I may not seem less courteous to the
 ' Muses than others, I will send the Geome-
 ' tricians an incomparably greater and better
 ' Gift than this or any other that has been
 ' given hitherto; for which *Nolanus*, to
 ' whom it was first reveal'd, and by whose
 ' hands it was spread among the Multitude,
 ' owes me not one, but a hundred Heca-
 ' tombs. For by virtue of the Contempla-
 ' tion of the Equality that is between *Maxi-*
 ' *mum* and *Minimum*, *Extimum* and *Intimum*,
 ' *Principium* and *Finis*, I shew him a way that
 ' is more fruitful, more valuable, more open,
 ' and more sure and safe than any other;
 ' which not only demonstrates how a Square
 ' is made equal to a Circle, but likewise all
 ' Trigons, Pentagons, Hexagons, as also any
 ' kind of Polygon Figure you will, where
 ' Line

' Line is no less equal to Line, than Surface
' to Surface, Area to Area, and Body to
' Body in solid Figures.'

Saul. This will be a most excellent thing,
and an inestimable Treasure to the Cosmo-
graphers.

Soph. So excellent and valuable, that in
my mind it surpasses all the Inventions that
belong to Geometry. But on this depends
another, more entire, greater, richer, shorter,
more easy, more exquisite, and no less
certain; which commensurates any kind of
Polygon Figure by the Line and Surface of
the Circle; and the Circle by the Line and
Surface of any sort of Polygon.

Saul. Pray tell me the Method immediately.

Soph. *Minerva* said to *Mercury*; ' First, according to your way, within this Triangle
' I describe a Circle, the greatest that can be
' describ'd there; then without this Triangle
' I describe another Circle, the least I
' can describe, to touch the three Angles of
' the Triangle: from thence I will not go to
' your troublesome Quadrature, but to an
' easy Trigonism, searching for a Triangle
' whose Line is equal to the Line of a Circle;
' and another whose Surface is equal to
' the Surface of a Circle. This shall be one
' about that middle Triangle, equidistant
' from that which contains the Circle, and
' that which is contain'd in the Circle. I
' leave it to the Wit of others to comprehend

‘hend this; ’tis enough that I have shewn
‘the Place of Places. Thus to square the
‘Circle, ’tis not necessary to take a Trian-
‘gle, but a Quadrangle that is betwixt the
‘greatest within and the least without the
‘Circle. To pentagon the Circle, you must
‘take the middle betwixt the greatest Pen-
‘tagon contain’d within the Circle, and the
‘least that contains the Circle within it.
‘You may do the same in making any sort
‘of Figure equal to a Circle in Area and
‘Compass. Thus also having found the
‘Circle of a Square equal to the Circle of
‘a Triangle, you will find the Square of
‘this Circle equal to the Triangle of that
‘other Circle of the same Extent with this.’

Saul. Thus, *Sophia*, all Figures may be made equal to all other Figures, by the help and relation of a Circle, which you make to be the Measure of Measures: that is, if I would make a Triangle equal to a Quadrangle, I take the middle betwixt the two added to the Circle, with the middle between two Quadrangles added to the same Circle, or one equal to it. If I would have a Square equal to a Hexagon, I will describe both the one and the other, without and within a Circle, and take the middle that is between both.

Soph. You take the thing right: so that from thence we have not only the Equature of all Figures to the Circle, but likewise of all other sorts of Figures to all others, by means

means of the Circle, always keeping the Equality according to Line and Surface. Thus with very small Consideration and Attention, any Equality and Proportion of any Chord to any Arch, may be taken, whether it be whole, or divided, or augmented after a certain way, till it come to constitute such a Polygon as either takes in or is taken in by such a Circle. Let us now determine presently, said *Jupiter*, what we shall place there. *Minerva* answer'd, ' 'Tis my Opinion that Faith and Sincerity (without which all Contracts are perplex'd and doubtful, all Society dissolv'd, all Fellowships destroy'd) should be admitted there. You see what a pass the World is reduc'd to, by a Custom that is become a Proverb, *That Governours are not oblig'd to keep Faith.* Besides, Faith to Infidels and Hereticks is not observ'd. Next, he to whom Faith is broken, breaks it. Now what if all should practise this? What would the World come to, if all the Republicks, Kingdoms, Dominions, Families and particular Persons should think, they ought to be Holy with the Holy, and Perverse with the Perverse? And if they should be excus'd for being wicked, because they have a wicked Companion or Neighbour; and that we ought not to force our selves to be good absolutely, as if we were Gods, but for Convenience and on Occasion should be like Wolves, Serpents, Bears and poisonous

' nous Creatures.' The Father said, ' I will
 ' have Faith to be the most celebrated a-
 ' mong the Virtues; and if it be not given
 ' with a Condition of another Faith, it shall
 ' never be broken for the Breach of another:
 ' for 'tis a Law of some Jew or Saracen, beast-
 ' ly Fellow or Barbarian (not of a Greek or
 ' Roman, civil or heroick People) that some-
 ' times, and with certain sort of People, on-
 ' ly for our own Convenience, and an Oc-
 ' casion to cheat, it is lawful to pledge our
 ' Faith, and make it an Instrument of Ty-
 ' ranny and Treachery.'

Saul. O *Sophia*, there is no Crime more in-
 famous, wicked, and unworthy of Mercy,
 than when one breaks Faith with another,
 and one is injur'd by another, by having
 trusted him as an honest Man. ' I will there-
 fore, said the Almighty Thunderer, that
 ' this Virtue appear celebrated in Heaven,
 ' that so it may be more in esteem on Earth
 ' for the future. Let her come in the place
 ' of the Triangle, by which Faith was, and
 ' is very fitly signify'd: For a triangular
 ' Body (as consisting of a lesser number of
 ' Angles, and the farthest from a circular
 ' Body) is harder to be mov'd than any
 ' other sort of figur'd Body. Thus the Nor-
 ' thern part of Heaven is purg'd, where there
 ' were commonly observ'd three hundred
 ' and sixty Stars, three greatest of all, eigh-
 ' teen great, eighty one of a middle size, a
 ' hundred and seventy seven little, fifty eight
 ' lesser,

‘ lesser, thirteen least of all, with one cloudy
‘ and nine obscure ones.’

Saul. Now give me a short account of
what befel the rest.

Soph. ‘ Determine, O Father, said *Momus*,
‘ what must be done with that Protoparent of
‘ the Lambs; he that first makes the languish-
‘ ing Plants sprout out of the Earth, he that
‘ opens the Year, and beautifies it, and clothes
‘ the Earth a-new with a flowry leafy Gar-
‘ ment?’ ‘ Because I am unwilling, said *Jupi-*
‘ *ter*, to send him to those of *Calabria*, *Apulia*,
‘ or *Campania Felix*, where they are often kill’d
‘ by the Hardness of the Winter; and be-
‘ cause I don’t think it convenient to send
‘ him to the *African* Plains and Hills, where
‘ he is scorch’d with too much Heat; I
‘ think it most proper to send him to the
‘ *Thames*, where there are so many pretty,
‘ good, fat, white, and nimble ones; which
‘ are not monstrously big, as in the Region 91
‘ of *Niger*; nor black, as about *Siler* and *Ophy-*
‘ *tus*; not lean, as about *Sebetus* and *Sarnus*;
‘ not mischievous, as about *Tiber* and *Arnus*;
‘ not ugly to look on, as about the *Tagus*: for
‘ that place agrees with the Season in which
‘ he is predominant, the Heavens being more
‘ temperate there, than any where else be-
‘ yond and on this side of the Equinoctial:
‘ Snow and Frost being banish’d from the
‘ subjacent Earth, as well as the excessive
‘ Heat of the Sun, which the perpetually
‘ green and florid Ground witnesses, and so
‘ enjoys

' enjoys a continual and perpetual Spring.
 ' To which we may add, that being clasp'd
 ' there in the protection of the Arms of the
 ' wide Ocean, he will be safe from Wolves, Li-
 ' ons, Bears, and other fierce Animals, and un-
 ' friendly Powers of *Terra-firma*. And because
 ' this Animal has the Quality of a Prince, of
 ' a Duke, of a Leader ; he has the Quality of
 ' a Shepherd, a Captain, and Guide, as you
 ' see, in Heaven, where all the Signs of this
 ' Girdle in the Firmament run behind him:
 ' And as you see on Earth, that when he
 ' skips, or runs down a Precipice, or turns
 ' aside, or goes forward, the whole Flock
 ' quickly imitates him, agrees with him, and
 ' follows him ; so I will have his place sup-
 ' ply'd with virtuous Emulation, Exempla-
 ' riness, and good Agreement, with other
 ' sister and servant Virtues ; the contrary to
 ' which are Scandal, bad Example, which
 ' have Prevarication, Alienation, and Wa-
 ' vering for their Servants : their Guide is
 ' Malice, or Ignorance, or both ; their Fol-
 ' lower is foolish Credulity, which, you see,
 ' is blind, and gropes its way, fumbling with
 ' the Staff of dark Inquiry, and foolish Per-
 ' suasion : Dulness and Meanness are its con-
 ' stant Companions : Let all these together
 ' leave these Abodes, and go to dwell on
 ' Earth.'

' Well order'd, answer'd all the Gods'

Then *Juno* demanded what he would do
 with that Bull of his, that Ox, that Consort
 of

of the holy Manger? *Jupiter* reply'd to her,
 ' If he will not go near the *Alps*, to the Ri-
 ' ver *Po*, I say to the Metropolis of *Piemont*,
 ' where is the delicious City of *Turin*, which
 ' is denominated from him, as *Bucephalia* from
 ' *Bucephalus*, from the Goats the Islands right
 ' over against *Parthenope* or *Naples* towards
 ' the West, *Corveto* from Ravens, *Mirmidonia*
 ' from the Emmets, *Dauphiny* from the Dol-
 ' phin, *Aprutio* from the wild Boars, *Ophanto*
 ' from the Serpents, and *Oxon* from I know
 ' not what other Species: let him go to the
 ' next Ram for Company, where (as 'tis
 ' said, their Flesh is the best in the World,
 ' because of the Fineness of the Grass, and
 ' Delicacy of the Pasture) he will have the
 ' prettiest Companions that are to be seen in
 ' the whole remaining Space of Heaven.'

Saturn ask'd about a Successor: To whom
Jupiter answer'd, ' Because this is an Ani-
 ' mal that can endure much Labour and Fa-
 ' tigue, and is patiently laborious; I will
 ' that from this time he be a Type of Pa-
 ' tience, Tolerance, Sufferance, and Longa-
 ' nimity; Virtues very necessary to the
 ' World: and let Anger, Indignation, and
 ' Fury, that use to accompany this some-
 ' times touchy Animal, depart from hence,
 ' tho I'm very little concern'd whether they
 ' go or stay. Here you see *Anger*, the Daugh-
 ' ter that is born of the Apprehension of In-
 ' justice and Injury; and she goes away for-
 ' rowful and revengeful, because she thinks

' it insufferable that *Contempt* should give
 ' her a Box on the Ear; how she turns her
 ' fiery Eyes upon *Jupiter*, *Mars*, *Momus*, and
 ' all the rest; how the Hope of Revenge
 ' waits on her Ear, which comforts her a
 ' little, and bridles her, shewing her the fa-
 ' vour of threatening Possibility against Con-
 ' tempt, Contumely, and disrespectful Usage,
 ' her Provokers. There you see Impetuosity
 ' her Brother, who gives her Strength, Si-
 ' news and Fervour: there Fury her Sister
 ' that accompanies her, with her three Daugh-
 ' ters, Excandescence, Cruelty, and Mad-
 ' ness. O how difficult and painful is it to
 ' behold and repress her! O how hardly is
 ' she concocted and digested by any of the
 ' Gods but by thee, O *Saturn*! 'Tis she
 ' that has open Nostrils, a violent Forehead,
 ' a hard Skull, biting Teeth, poisonous Lips,
 ' a cutting Tongue, griping Hands, a cough-
 ' ing Breast, a shrill Voice, and a sanguine
 ' Colour.'

Here *Mars* pleaded in behalf of *Anger*, al-
 ledging that sometime, nay most frequently,
 it is a most necessary Virtue; as being one
 that favours the Law, strengthens Truth
 and Judgment, and sharpens the Wit: she
 opens the road to many notable Virtues,
 which peaceable Minds know nothing of.
 To whom *Jupiter*: ' At the time, and in the
 ' manner she is a Virtue, let her subsist and
 ' stand among those Virtues to which she is
 ' propitious: However, let her never ap-
 ' proach

‘proach Heaven, unless Zeal goes before her
‘with the Lanthorn of Reason.’

‘And what shall we do with the seven
‘Daughters of *Atlas*, Father, said *Momus*?’

To whom *Jupiter* : ‘Let them go with their

‘seven Lamps, and give light to that noc-
‘turnal midnight holy Wedding ; and let

‘them bethink themselves to go before the
‘Gate be shut, and the Cold, Ice, and Snow

‘begin to drop from above : because then it
‘will be in vain for them to raise their Voice,

‘and knock to have the Gate open’d ; for the
‘Porter who keeps the Key will say, *I don’t*

‘*know you*. Let them know they shall be
‘foolish if they have not Oil in their Lamps ;

‘but if they are always moist and never dry,
‘it shall never happen that they will be

‘without the Splendour of deserv’d Praise
‘and Glory. And let us plant the Region

‘which they leave, with Conversation, Fel-
‘lowship, Marriage, Confraternity, Church,

‘Society, Concord, Convention, Confedera-
‘cy, and let them thereto join Friendship ;

‘for where it is wanting, Contamination,
‘Confusion and Disorder rule. And if they

‘are not regular and orderly, they are not
‘themselves. For they are never truly found

‘(altho very often in name) among wicked
‘and debauch’d Wretches : but in effect they

‘are Monopolies, Clubs, Parties, Conspira-
‘cies, Mobs, and Insurrections, or some o-

‘ther thing of detestable Essence and Name.
‘They are not among unreasonable Men, or

' such as propose to themselves no good End;
 ' nor where idle Believing and Understanding
 ' are the same thing; but where the same
 ' Action is undertaken about things alike
 ' understood. They persevere among the
 ' Good, but are short and inconstant among
 ' the Perverse, such as we spoke of when
 ' we propos'd Law and Judgment, among
 ' whom is found no true Concord, because
 ' they are not busy'd and employ'd about
 ' virtuous Actions.'

Saul. These do not agree because they understand alike, but because they are alike ignorant and wicked, and in not understanding by different Reasons: These do not agree in acting alike to a good End, but in making small account of good Works alike, and esteeming all heroick Actions and Deeds of no value. But to return to our Business: What became of the two little Youths?

Soph. Cupid demanded them for the Great Turk. *Phœbus* would have had them to be Pages to some Italian Prince. *Mercury* propos'd, they should be Gentlemen of the Bed-Chamber to the Pope. *Saturn*, that they should be instead of a Warming-pan to some old and great Prelate, or rather to himself, who was cold and decrepid. To whom *Venus* said, ' But who will be Surety that you, ' Father Grey-beard, will not bite them, ' that you will not eat them, if your Teeth ' could not forbear your own Children, for ' which you were defam'd as a Man-eater?'

' And,

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‘ And, which is worse, said *Mercury*, ’tis to
‘ be fear’d, that in some of his stubborn Fits
‘ of Anger, he will plant the Point of his
‘ Sickle into their Life. Not to add, that if
‘ they be allow’d to abide in the Court of
‘ the Gods, it will not be reasonable, good
‘ Father, that they should be claim’d by
‘ you, more than by many others no less ve-
‘ nerable, who may claim as good a Right
‘ to them as you.’

Here *Jupiter* pronounc’d, That he would
not admit into the Court of the Gods *in poste-
rum*, any Pages or other Servants, who had
not a great deal of Sense, Discretion, and
Beard : And that the Lot should determine
which of the Gods should make a Compli-
ment of them to some Friend on Earth ;
while some urg’d, that he should determine
that himself : But he said, he would not
create Suspicion of Partiality in their Minds,
by matters of so much Jealousy, lest he might
be thought to incline more to one than the
other part of the Contenders.

Saul. Very good Order, to prevent the
Diffensions that might have falln out upon
their account.

Soph. Venus desir’d that Amity, Love and
Peace might succeed, together with their
Witnesses, Familiarity, Kissing, Embracing,
Caressing, Sporting, and all the Brothers
and Servants, By-Standers and Attendants of
double *Cupid*. All the Gods said, the De-
mand was just. ‘ Let it be done, said *Jupiter*.

They being next to consider how to dispose of *Cancer* (which because it appears scalded by the Burning of Fire, and made red by the Heat of the Sun, it is no otherwise in Heaven than if it was condemn'd to the Pains of Hell) *Juno* demanded, as if it had been her own particular Concern, what the Senate would do with it; the greatest part of whom remitted it to her Pleasure. And she said, that if *Neptune*, the God of the Sea, would allow it, she would desire that it might plunge it self in the *Adriatick* Sea, where there are more Companions for it, than there are Stars in Heaven. Besides that there it shall be near the most honourable Republick of *Venice*, which by little and little goes by a retrograde Motion from East to West, as if it were a Crab. The great God with the Trident consented to it. And *Jupiter* said, that instead of *Cancer* shall stand the Tropick of Conversion, Emendation, Repression, Retraction, Virtues contrary to evil Progress, Obstinacy, and Pertinaciousness: And immediately propos'd the Case of the *Lion*. ' But
 ' that fierce Animal, said he, must be sure
 ' not to follow *Cancer*, and make himself its
 ' Companion: for if he goes to *Venice*, he
 ' will find another there, stronger than he
 ' can be; for he can fight not only on Land,
 ' but likewise on Water; and much better in
 ' the Air, because he has Wings, is canoniz'd, and a Scholar. And therefore it
 ' will be more expedient for him to go down
 ' to

‘ to the *Lybian* Defarts, where he will find
 ‘ Mistresses and Companions. And it is my
 ‘ Opinion, that that Magnanimity, that he-
 ‘ roick Generosity, which can pardon Sub-
 ‘ jects, compassionate the Weak and Infirm,
 ‘ subdue Insolence, trample upon Temerity,
 ‘ rebuke Presumption, and vanquish Pride,
 ‘ should be transported to that place.’ ‘ Ve-
 ‘ ry well, said *Juno*, and the greater part of
 ‘ the Consistory.’ I omit to tell you with
 what grave, magnificent, and comely Appa-
 ratus, and great Train, this Virtue went off;
 for at present, because we are straiten’d for
 time, I would have you satisfy’d to hear the
 principal Heads of the Reformation and Dis-
 position of the Seats; being to inform you of
 all the rest, when I shall lead you from Seat
 to Seat, to see and examine these Courts.

Saul. Very well, my dear *Sophia*; your
 most courteous Promise satisfies me abun-
 dantly: so I am contented, that you inform
 me about the Order and Bounds of other
 Seats and Changes, as shortly as you please.

Soph. The chaste *Lucina*, *Diana* the Hun-
 tress, demanded what should become of the
 Virgin. *Jupiter* said, ‘ Propose to her, whe-
 ‘ ther she will go and be a Prioress, or Ab-
 ‘ bess over her Sisters or Nuns, that are in
 ‘ the Convents or Nunneries of *Europe*; I
 ‘ say in such places where they are not scat-
 ‘ ter’d and dispers’d by the Plague; or a
 ‘ Governess to the Court-Ladies, to the end
 ‘ they may not have an itch to taste and

' eat the Fruit before or out of season, or
 ' keep too much Company with my Lords.'
 ' O, said *Dictynnis*, she cannot, and she says
 ' she will not by any means return to a place
 ' from whence she has been banish'd, and
 ' from whence she has been so often oblig'd
 ' to fly.' The great Protoparent subjoin'd,
 ' Let her then stand firm in Heaven, and
 ' take good heed she falls not, and see she
 ' be not defil'd in this place.' *Momus* said,
 ' It is my Opinion, that she may continue
 ' pure and clean, if she continues at a great
 ' distance from reasonable Creatures, Heroes
 ' and Gods: Therefore let her keep amongst
 ' the Beasts, as she has always hitherto done,
 ' having on the West the most bold and
 ' fierce *Lion*, and on the East the poisonous
 ' *Scorpion*. But I know not now how she
 ' will be, when she is so near to Magnani-
 ' mity, Amorousness, Generosity, and Vi-
 ' rility, which may easily mount and ride
 ' her; and by reason of domestick Contact,
 ' somewhat of the magnanimous, amorous,
 ' generous and manly, may infect her; and
 ' from Feminine, make her become Mascu-
 ' line; and from a savage mountain God-
 ' dess, and Deity of Satyrs, Sylvans, and
 ' Fauns, turn her to a gallant, humane, af-
 ' fable and hospitable Deity.'

' Let it be as it ought, said *Jupiter*; and
 ' in the mean while let us join to her Seat,
 ' Chastity, Shamefacedness, Modesty, Con-
 ' tinence, Decency, which are contrary to
 ' prosti-

‘ prostituted Lust, boundless Incontinency,
‘ Impudence, Shamefulness : by which I
‘ intend that Virginity shall be one of the
‘ Virtues ; for of her self she is of no ac-
‘ count, because of her self she is neither
‘ Virtue nor Vice, nor contains any Good-
‘ ness, Dignity or Merit : And when she
‘ does not serve commanding Nature, she be-
‘ comes a Fault, Impotence, Stupidity and
‘ absolute Folly : And when she yields to a-
‘ ny urgent Reason, she is call’d Continnence,
‘ and has the Being of Virtue, as partaking
‘ of such a Fortitude, and Contempt of Plea-
‘ sures ; which is not vain and useless, but
‘ improves human Society, and the honest
‘ Satisfaction of others.’

‘ What shall we do with *Libra*, or the Bal-
‘ lance, said *Mercury* ?’ ‘ Let it go every
‘ where, answer’d the first President of the
‘ Council. Let it go thro Families, that Fa-
‘ thers may weigh the Inclinations of their
‘ Sons, whether they turn to Letters, to
‘ Arms, to Husbandry, to Religion, to Ce-
‘ libacy, or to Love ; for it is foolish to set
‘ Asses to fly, or Hogs to plough. Let it run
‘ thro Academies and Universities, and exa-
‘ mine if those who teach are of a just
‘ weight, or too light, or too heavy ; or
‘ if those who presume to teach in the Chair,
‘ or by Books, have need to hear and be Stu-
‘ dents ; if the Brain is too light or too hea-
‘ vy ; if one is fitter to be a Shepherd than
‘ one of the Flock, or fitter to feed Swine
‘ and

‘ and Asses than reasonable Creatures. Let
‘ it go thro Vestal Edifices, and instruct both
‘ the He and She-Inhabitants what Violence
‘ they do to the Law of Nature, by ano-
‘ ther which is above, beyond and contrary
‘ to it, contrary to all Reason and Duty:
‘ Thro Courts, that so Offices, Honours, Pla-
‘ ces, Favours and Exemptions may be di-
‘ stributed according to the weight of every
‘ one’s Merit and Dignity; for they who
‘ understand not how to govern according to
‘ Order, deserve not to be made Presidents
‘ over Order (tho they often preside over Or-
‘ der to the great wrong of Fortune.) Thro
‘ Commonwealths, that so the Burden of
‘ Administrations may overbalance the Suf-
‘ ficiency and Capacity of the Subjects; and
‘ that Charges be not distributed according
‘ to the weight of Degrees in Blood, Nobil-
‘ ity, Titles and Riches; but according to
‘ the Virtues which bring forth the Fruits
‘ of noble Undertakings: by which the Just
‘ preside, the Rich distribute, the Learned
‘ teach, the Prudent manage, the Brave fight,
‘ the Judicious give Counsel, those who have
‘ Authority command. Let it go thro all
‘ States, that so in Contracts of Peace, Con-
‘ federations and Laws, there may be no
‘ Prevarication, or declining from Justice,
‘ Honesty and common Advantage. Let it
‘ attend to the measure and weight of
‘ Faith given to and receiv’d from those
‘ with whom Contracts are enter’d into; and
‘ in

‘ in the Undertakings and Affairs of War, let
‘ it consider in what Equilibrium the Forces
‘ of both sides stand : Let it compare what
‘ is present and necessary with what is future
‘ and contingent ; the Facility of proposing,
‘ with the Difficulty of executing ; the Con-
‘ venience of entering, with the Inconve-
‘ nience of getting out ; the Inconstancy of
‘ Friends, with the Constancy of Enemies ;
‘ the Pleasure of acting offensively, with the
‘ Thoughts of acting defensively ; the Easi-
‘ ness of disturbing the Affairs of others,
‘ with the Difficulty to preserve our own in
‘ order ; the certain Expence and Loss of
‘ our own, with the uncertain Gain and Ac-
‘ quisition of that of others. Let it go to all
‘ particular Persons, that every one may lay
‘ what he wills in the Ballance against what
‘ he knows ; what he wills, knows and can,
‘ against what he ought ; what he wills,
‘ knows, can and ought, with that which is,
‘ that which he does, has and expects.’

Then *Pallas* ask’d, What they would put
in the place of the Ballance ? What should
be in the room of *Libra* ? A great many an-
swer’d, ‘ Equity, Justice, Retribution, rea-
‘ sonable Distribution, Favour, Gratitude, a
‘ good Conscience, knowing of one’s self,
‘ Respect due to Superiours, Equanimity due
‘ to Equals, Goodness towards Inferiours,
‘ Justice without Rigour towards all ; which
‘ thrust at Temerity, Ingratitude, Insolence,
‘ Boldness, Arrogance, Disrespect, Iniquity,
‘ Injury,

‘ Injury, and all their Familiars.’ ‘ Good, good,’ said the whole Consistory.

After which Vote, *Apollo*, with his fine Hair, rais’d himself on his Feet, and said, ‘ The Hour is come, O ye Gods, in which we ought to pronounce Sentence against that infernal Worm, which was the principal Cause of the horrible Fall and cruel Death of my beloved *Phaeton*; for when that poor, miserable, wavering and fearful Charioteer, with his unmanageable Horses, govern’d the Chariot of my eternal Fire, this pernicious menacing Monster came so right against him with the Point of its mortal Tail, and frighted him so out of himself, that he let the Reins fall out of his trembling Hands from the Horses Backs; from whence came that signal Ruin of Heaven, which appears to this day in the *Milky Way*; that so famous Destruction of the World, which appears in Ashes in many Parts; and the so very shameful Affront of my Divinity which follow’d upon it. It is even a shame that such a Blot should have taken up the room of two Signs so long a time.’

‘ Seethen, *Diana*, said *Jupiter*, what you will do with this Animal of yours, which alive is hurtful, and dead is good for nothing. Permit me, if you please, to send it back to *Scio* on Mount *Chelippus*, where by my order it was produc’d in spight to the presumptuous *Orion*; and let it be there
‘ resolv’d

‘ resolv’d into its first Principles. With it
 ‘ let Fraud, Deceit, Chicane, Guile, pernicious
 ‘ Fiction, Untruth, Perjury and Treachery depart,
 ‘ and the contrary Virtues succeed; such as Sincerity,
 ‘ Performance of Promise, Observation of Faith, and their
 ‘ Sisters, Hand-Maids and Followers.’ ‘ Do
 ‘ with it what you please, said *Momus*; for
 ‘ we will not dispute it with you, as we did
 ‘ with old *Saturn* about the two Boys.’

Let us quickly see what we shall do with the Son of *Enschamus*, who these several thousand years has held his Arrow bent in his Bow, being afraid to send it away, lest he don’t find another; and taking his Aim at *Scorpio*, just at the joining of the Tail with the Backbone. And indeed as I believe him too well skill’d and practis’d in taking a View, or, as they say, aiming at the Mark, which is the Butt of the *Sagittary* Art; you may believe him no less expert in the remaining part of drawing, and hitting his Mark, which makes the other Butt of that Exercise. I would advise you to send him, to get Reputation in the Isle of *Britain*, where such sort of Gentlemen, some in Jerkins, and some in plaited Jackets, use to celebrate the Feast of Prince *Arthur*, and Duke of *Sardica*. But I am afraid lest he, wanting the principal word for giving the Signal, come to disgrace the Trade; for which reason I wish you Gods would consider how to dispose of him: for to tell the Truth, as I intend,

tend, I don't think him fit for any other thing but to be a Scare-crow, to keep the Birds, *verbi gratia*, from Beans and Melons.

' Let him go where he will, said the Great
' Patriarch; but some of you give him the
' best Supply you think fit, and let figurative
' Spèculation, Contemplation, Study, Atten-
' tion, Aspiring, Aiming at the best End,
' with their Attendants and Companions,
' succeed in his Place.'

Here *Momus* said, ' What will you do, Fa-
' ther, with that holy, undefil'd and venera-
' ble *Capricorn*? with that divine and sacred
' Foster-Brother of yours? with that our
' strenuous and most heroick Fellow-Soldier,
' against the dangerous Insult of Gigantick
' *Perversity*? That Great Counsellor of War,
' who found a way to dispatch that Enemy,
' who, from his Den in Mount *Taurus*, ap-
' pear'd the formidable Antagonist of the
' Gods in *Egypt*? That worthy Person who
' taught us (for we durst not have had the
' boldness to assault him openly) to trans-
' form our selves into Beasts, that so Art and
' Cunning might supply the Defect of our
' Nature and Force, and gain us an honoura-
' ble Triumph over hostile Powers? But, a-
' las! this Merit is not without some De-
' merit; for this Good is not without some
' mixture of Evil, because perhaps 'tis de-
' creed and ordain'd by Fate, that no Sweet
' should be free from Bitter and Unpleasant,
' or for I don't know what other reason.'

' But

‘ But pray what Evil, said *Jupiter*, could he
 ‘ occasion, which can be said to be mix’d
 ‘ with so great a Good? What Dishonour
 ‘ could accompany so great a Triumph?
Momus answer’d, ‘ He was the occasion of
 ‘ the *Egyptians* worshipping the live Images
 ‘ of Beasts, and adoring us in their Form;
 ‘ which made us to be flouted and laugh’d
 ‘ at, as I shall tell you.’ ‘ You ought not to
 ‘ account this an Evil, *Momus*, said *Jupiter*;
 ‘ for you know that Animals and Plants are
 ‘ the living Effects of Nature, which Nature,
 ‘ you must know, is no other than God in
 ‘ Things.’

Saul. Then, *Natura est Deus in Rebus*.

Soph. ‘ Wherefore, said he, divers living
 ‘ Things represent divers Deities, and divers
 ‘ Powers; which besides their absolute Be-
 ‘ ing, have a Being communicated to all
 ‘ Things, according to their Capacity and
 ‘ Measure. From whence whole God (yet
 ‘ not totally, but in some more, in some less
 ‘ excellently) is in all things. Wherefore
 ‘ *Mars* is more efficaciously in natural Tra-
 ‘ ces, and by way of substance in a Viper or
 ‘ Scorpion, nay even in an Onion or Garlick,
 ‘ than in any inanimate Picture or Statue.
 ‘ In like manner you ought to conceive of
 ‘ *Sol*, in a Crocus, a Daffodil, a Turnsole, in
 ‘ a Cock, or in a Lion. Thus you ought to
 ‘ conceive of each of the Gods by each of
 ‘ the Species, under the divers Genus’s of
 ‘ *Ens* : For as the Divinity descends in a cer-
 ‘ tain

tain manner, inasmuch as it communicates
it-itself to Nature; so there is an Ascent
made to the Divinity by Nature. Thus
the Life which shines in natural Things,
mounts up towards the Life which presides
over them.' 'What I was a saying is true,
reply'd *Momus*; for in truth I see how the
wise Men, by these means, were able to
make the Gods familiar, affable and do-
mestick; how they made them send Words
out of Statues, by which they gave Di-
vine Counsels, Doctrines, Divinations, and
supernatural Institutions: From whence,
with magical and divine Rites, they moun-
ted by the same Ladder of Nature to the
very Height of the Divinity, by which
the Divinity descended to the very meanest
and lowest Things by the Communication
of it-itself. But what I think most deplora-
ble, is, that I see some senseless and foolish
Idolaters, who no more imitate the Excel-
lency of the *Egyptian* Worship, than the
Shadow partakes of the Nobility of the
Body; who look for Divinity, without a-
ny manner of Reason, in the Excrements
of dead and inanimate Things; who with-
al not only scoff and mock those divine
and sharp-sighted Worshippers, but like-
wise us, whom they reckon no better than
Beasts: And what is worse than all this,
they triumph for Joy, to see their own foo-
lish Rites in so much Reputation, and those
of others vanish'd and annul'd.'

' Let

‘ Let not this trouble you, *Momus*, said
 ‘ *Isis*, since Fate has ordain’d a Vicissitude of
 ‘ Darkness and Light.’ ‘ But the Evil of it
 ‘ is, answer’d *Momus*, that they hold for
 ‘ certain, they are in the Light.’ *Isis* reply’d,
 ‘ That Darkness would not be Darkness to
 ‘ them if they knew it. So then, in order
 ‘ to obtain certain Benefits and Gifts from
 ‘ the Gods, they by the method of profound
 ‘ Magick made use of certain natural things,
 ‘ in which there was a latent Divinity after
 ‘ a certain manner, and by which the Divi-
 ‘ nity was willing and able to communicate
 ‘ it self to certain Effects : Wherefore those
 ‘ Ceremonies were not vain Fancies, but live-
 ‘ ly Words, which reach’d the Ears of the
 ‘ Gods, of whom as we would be under-
 ‘ stood, not by the words of any Language
 ‘ we may imagine they speak, but by the
 ‘ Voice of natural Effects ; so by the Acts of
 ‘ Rites and Ceremonies they endeavour’d to
 ‘ be understood by us ; otherwise we should
 ‘ have been as deaf to their Wishes, as a
 ‘ *Tartar* to one speaking *Greek*, which he ne-
 ‘ ver heard before. Those wise Men knew
 ‘ that God was in Things, and that the Di-
 ‘ vinity lay hid in Nature, shining and dis-
 ‘ covering it self differently in different Sub-
 ‘ jects ; and made them Partakers of it self,
 ‘ I mean of Life, Essence, Intellect, by cer-
 ‘ tain Physical Forms in certain Orders ; and
 ‘ so with the very same different Orders,
 ‘ they put themselves in a Disposition to re-

Q

ceive

‘ ceive all those Gifts they desir’d : For which
 ‘ reason they sacrific’d to *Jupiter Magnanimus*
 ‘ by an Eagle, when they got a Victory,
 ‘ where Divinity is lodg’d agreeable to that
 ‘ Attribute. They sacrific’d to *Jupiter* the
 ‘ Wife, by a Serpent, for Prudence in the
 ‘ Conduct of Affairs : To *Jupiter Menacing*,
 ‘ by a Crocodile, against Treachery ; and so
 ‘ for other innumerable Ends they sacrific’d
 ‘ by other innumerable Species : which was
 ‘ not done without the most effectual and
 ‘ magical Reason.’

Saul. How can you say so, *Sophia* ; if *Jupiter*’s Name was not known at the time of the *Egyptian* Worships, but was found out a long time after amongst the *Greeks* ?

Soph. The *Greek* Name should not stumble you, *Saulinus* ; because I speak according to the most universal Custom, and because Names, even among the *Greeks*, are only forg’d and tack’d to the Divinity : for every body knows, that *Jupiter* was one of the Kings of *Crete*, a mortal Man, and whose Body, no less than those of other Men, is rotten, or reduc’d to Ashes. Nor is it a Mystery or Secret, that Lady *Venus* was of mortal Race, that she was a most delicate Queen, beyond measure beautiful, kind and liberal, in *Cyprus*. In like manner all the other Gods were known to be Men.

Saul. How then did they worship and invoke them ?

Soph.

Soph. I'll tell you : They did not worship *Jupiter* as if he had been the Divinity; but they worship'd the Divinity as if it had been in *Jupiter* : for seeing excellent Majesty, Justice and Magnanimity in a Man, they presum'd that there was a magnanimous, just and bountiful God within him : and they ordain'd or put in practice the Custom of calling such a God, or at least the Divinity which communicated it self in such a manner, by the name of *Jupiter* ; as Divine Wisdom came under the name of *Mercury*, a most wise *Egyptian*, by Interpretation and Manifestation. So that this or that Man is only celebrated by the Name and Representation of the Divinity, which came to be communicated to Mankind by the Birth of such a Man, and was understood to have finish'd the Course of its good Works, at its Death or Return to Heaven. Thus the eternal Deities (without any Inconveniency or Injury done to the Truth of the Divine Substance) have different Names, in different Times, and different Nations : as you may see by manifest Histories, That *Paul* of *Tarsus* was call'd *Mercury*, and *Barnabas* of *Galilee* was nam'd *Jupiter* ; not that they were believ'd to be the same Gods, but because they thought that that Divine Virtue, which was in *Mercury* and *Jupiter* in former times, was now actually present in those, from the Eloquence and Persuasion of the one, and the good Effects produc'd by the other. Here

then is a Proof, that Crocodiles, Cocks, Onions and Turnips were never worship'd; but only the Gods, and the Divinity in Crocodiles, Cocks, Onions and Turnips: which Divinity hath, is, and will be present in divers Subjects, however mortal they be, at certain Times and Places, successively and all at once; always having regard to the Divinity, as it is near and familiar with these things, and as it is most high, absolute in it self, and without habitude or relation to things produc'd. You see then how one simple Divinity, which is in all things, one simple Nature, the Mother and Preserver of the Universe, shines forth in divers Subjects, and assumes divers Names, according as it communicates it self diversly: you see how we are oblig'd to ascend to this one diversly, by the participation of divers Gifts; otherwise we should be like those who endeavour to take up Water in a Net, and catch Fish with a Dish. From hence they conceive that the Life, which informs things according to two principal Reasons, is owing to the two principal Bodies which are next to our Globe and Maternal Deity; *i.e.* the Sun and Moon. Then they conceive Life according to seven other Reasons, deriv'd from the seven wandering Stars; to which, as to an original Principle, and fruitful Cause, they reduce the Differences of Species in any Genus you please; saying of Plants, of Animals, of Stones, of Influences, and many other sorts of

of things, these belong to *Saturn*, these to *Jupiter*, these to *Mars*, these and others to this and t'other Planet. Thus also of Parts, of Members, of Colours, of Seals, of Characters, of Signs, of Images distributed into seven Species. But notwithstanding all this, they were not ignorant of the Unity of the Divinity, which is in all things, which as it diffuses and communicates it self in innumerable ways, so it has innumerable names, and is sought after by innumerable ways and reasons suited and appropriated to each of these names, whilst it is worship'd and honour'd with innumerable Rites, by which we endeavour to obtain innumerable kinds of Favours from it. Wherefore in this is requir'd that Wisdom and Judgment, that Art, Industry and Use of intellectual Light, which is sometimes less, and sometimes in greater abundance reveal'd by the intelligible Sun : which Habit is call'd Magick, which as it is conversant about supernatural Principles, is Divine ; and as it is imploy'd in the Contemplation of Nature, and an Inquiry into its Secrets, is natural ; and it is call'd Middle and Mathematical, as it consists in Reasons and Acts of the Soul, which is in the Horizon of Corporeal and Spiritual, Spiritual and Intellectual.

But to return to the purpose from which we digress'd : *Isis* said to *Momus*, ' That the ' stupid and senseless Idolaters had no reason ' to laugh at the Magical and Divine Wor-

‘ ship of the *Egyptians*, who contemplated
 ‘ the Divinity in all Things, in all Effects, ac-
 ‘ cording to the proper Reasons of each;
 ‘ and knew, by means of the Species in the
 ‘ Womb of Nature, how to receive those Be-
 ‘ nefits they desir’d of her : which as she gives
 ‘ Fish to the Sea and Rivers, savage Crea-
 ‘ tures to the Desarts, Metals to the Mines,
 ‘ and Fruit to the Trees ; so she gives cer-
 ‘ tain Lots, Virtues, Fortunes and Impres-
 ‘ sions to certain Parts, Animals, Beasts and
 ‘ Plants. Wherefore the Divinity in the Sea
 ‘ was call’d *Neptune* ; in the Sun, *Apollo* ; in
 ‘ the Earth, *Ceres* ; in the Desarts, *Diana* ;
 ‘ and diversly in all other Species, which like
 ‘ divers Ideas, were divers Deities in Nature ;
 ‘ who all center’d at last in one Deity of Dei-
 ‘ ties, and Fountain of the Ideas above Na-
 ‘ ture.’

Saul. From hence I believe is deriv’d that
 Cabala of the *Jews*, the Wisdom of which
 (of whatsoever kind it be) hath proceeded
 from the *Egyptians*, among whom *Moses* was
 educated. In the first place it gives an ineffa-
 ble Name to the first Principle, from whence
 secondarily proceed four, which are after-
 wards resolv’d into twelve, and these never
 rest till they come to seventy two in a direct
 Line, which again go in a direct and oblique
 Line till they come to a hundred and forty
 four, and so on by fours and twelves till they
 become innumerable, according to the innu-
 merable Species of Things. And in this
 manner

manner they name, according to their proper Idioms, by fit names, a God, an Angel, an Intelligence, a Power that presides over one Species; so that in the end, the whole Deity is reduc'd to one Fountain, as all Light to the first and of it self lucid Principle; and the Images which are in divers and numerous Looking-Glasses, as in so many particular Subjects, all center in one formal and ideal Principle, the Fountain of them.

Soph. It is so. So that God consider'd absolutely, has nothing to do with us, but only as he communicates himself by the Effects of Nature, to which he is more nearly ally'd than Nature it self; so that if he is not Nature it self, certainly he is the Nature of Nature, and the Soul of the Soul of the World, if he is not the very Soul it-self: And therefore if they would fit themselves according to special Reasons to receive Assistance from him, they must present themselves before him by the way of orderly Species; as he who wants Bread, goes to the Baker; he who wants Wine, goes to the Wine-Merchant; he who desires Fruit, goes to the Gardiner; he who seeks Knowledg, goes to a Master; and so of all other Things. In-
somuch that one Goodness, one Felicity, one absolute Principle of all Riches and Benefits, regards many Reasons, and pours forth its Gifts according to the Exigencies of every particular thing. From hence you may gather how the Wisdom of the Egyptians, which

is now lost, worship'd Crocodiles, Lizards, Serpents and Onions, and not the Earth, the Moon, the Sun, and the other Stars of Heaven only.

Which magical and divine Rite (by which the Divinity communicated it self so conveniently to Men) is deplor'd by *Trismegistus*, where speaking to *Asclepius*, he says; Do you see, *Asclepius*, these animated Statues, full of Sense and Spirit, which perform so many and strange Operations? These Statues, I say, which prognosticate and foretell Things to come; which bring on Infirmities and Diseases, and apply Cures; which cause Joy and Grief, according to the Merits of human Affections and Bodies? Don't you know, *Asclepius*, how that Egypt is the Image of Heaven; or to say better, a Colony of every thing which is order'd and done in Heaven? To say the Truth, our Country is the Temple of the World. But, alas! the Time will come, when Egypt shall think she has been a religious Worshipper of the Divinity in vain, because the Divinity returning to Heaven, shall leave Egypt forsaken: And this Seat of the Divinity shall remain desolate, and void of all Religion, being banish'd from the Presence of the Gods, and possess'd by a strange and barbarous Nation, without Religion, Piety, Law, or Divine Worship. O Egypt! Egypt! only the Tales of thy Religions shall remain, and such Tales as shall be incredible to future Generations, to which nothing will be left to tell thy pious Deeds, but Inscriptions on Stones, which will tell them,

them, not to the Gods and Men (for Men shall be dead, and the Gods transmigrated to Heaven) but to Scythians and Indians, or such other savage Natures. Darknes will be prefer'd to Light, Death will be judg'd better than Life; no body shall lift his Eyes to Heaven; the Religious shall be thought mad; the Impious shall be judg'd Prudent; the Furious, Brave; the Worst, Good: and believe me, capital Punishment shall be inflicted on him who applies himself to the Religion of the Mind, because there shall be new Justice, new Laws; there shall be none holy, none religious; there shall be nothing heard which is worthy of Heaven, or the Inhabitants of it. Only pernicious Angels shall remain, who mingled with Men, shall force the poor Wretches to the Boldness of committing all Evil, as if that was Justice; furnishing Matter for Wars, Rapines, Frauds, and all other things which are contrary to the Soul, and natural Justice; and this shall be the Villany, Disorder and Irreligion of the World. But be assur'd, Asclepius, that when these things shall have come to pass, then the Lord and Father, God the Governour of the World, the Omnipotent Overseer, shall certainly put an end to that Blot, and restore the World to its antient Face, either by a Deluge of Water, or Fire, or Diseases, or Pestilence, or other Ministers of his merciful Justice.

Saul. Let me hear the Sequel of Isis's Discourse with Momus.

Soph. As to the Reproachers of the Egyptian Worship, she recited that Verse of the Poet:

Lori-

Loripedem rectus, derideat Æthiopem albus.

191 The senseless Beasts, and very Brutes laugh
 at us Gods as ador'd in Plants, in Beasts,
 in Stones, and at my *Egyptians* that pay
 their Acknowledgments to us in this fashion;
 not considering that the Divinity shews it
 self in all things: tho 'tis found and seen
 in the most abject things, for Ends proximate,
 convenient and necessary to the divers Acts of human Life; and for the most
 universal and excellent End in the greatest
 Things and general Principles; since every
 thing, as has been said, has the Divinity
 latent in it: for it unfolds and communicates it self even to the very meanest, and
 from the very meanest things, according to
 their Capacity. Without which Presence,
 nothing should have Being; for that is the
 Essence of Being from the first to the very
 last. To what is said, I add and demand,
 on what account they condemn the *Egyptians*
 for that in which they themselves are
 comprehended. And to come to those who
 fled from us, or were banish'd as leprous
 to the Wilderness; had not they recourse
 to the *Egyptian* Worship in their Necessity,
 when they were oblig'd to worship me in
 the Idol of a golden Calf? Did they not
 in another Necessity fall down, and bow
 the Knee, and lift up their Hands to *Theuth*
 in form of a brazen Serpent; and agreeable

to

' to their innate Ingratitude, after they had
 ' obtain'd Favour of both the Deities, broke
 ' both Idols? Afterwards when they had a
 ' mind to honour and dignify themselves with
 ' the names of *Saints, Holy, Blessed*, they could
 ' fall upon no other method to obtain that
 ' Honour, but by calling themselves *Beasts*:
 ' As we see, when the Father of the twelve
 ' Tribes gave his Benediction to his Sons, he
 ' honour'd them with the magnificent Names
 ' of twelve *Beasts*. How often do they call
 ' their old God, *an awaken'd Lion, a flying Ea-*
 ' *gle, a burning and consuming Fire, a loud*
 ' *Storm, a strong Tempest?* And how often
 ' do their Successors call their young God a
 ' *bleeding Pelican, a solitary Sparrow, a slain*
 ' *Lamb?* And thus they name him, thus
 ' they paint him, and thus they understand
 ' him, where I see him in Statue or Image,
 ' with a Book (I know not if I may say)
 ' in his hand, that none can open or read but
 ' himself. Besides, all those who are deify'd
 ' for believing in him, are they not denomi-
 ' nated from him? and do they not glory in
 ' calling themselves *his Sheep, his Pasture, his*
 ' *Stall, his Sheepfold, his Flock?* Not to speak
 ' of the same People's being represented by
 ' *Asses*, the *Jewish* People by the Mother *Ass*,
 ' and all the Generations that gave credit to
 ' their Stories, and so join'd themselves to
 ' them, by the *Asses* Colt. You see then
 ' how those *Saints*, this elect People, were
 ' represented by so poor and vile *Beasts*; and
 ' yet

‘ yet they laugh at us who are represented in
‘ more honourable, imperious, and strong
‘ ones. Nor need I tell you, that all noble
‘ and illustrious Generations, when they had
‘ a mind to shew and represent their Enter-
‘ prizes by fit Signs, did it by Eagles, Hawks,
‘ Kites, Cuckoos, Owls, Bears, Wolves, Ser-
‘ pents, Horses, Goats; and because they
‘ thought sometimes they were scarce worthy
‘ to be represented by a whole Beast, behold
‘ they shew you a piece of one, a Limb, a
‘ Head, a Pair of Horns, a Tail, or a P—.
‘ And don’t you believe, that if they could
‘ transform themselves into the Substance of
‘ such Animals, but they would do it very
‘ willingly? Else for what end, think you,
‘ do they paint them on their Shields; when
‘ they always carry their Picture and Statue
‘ along with them? Perhaps you would
‘ think they would thus say: This, this
‘ whose Image you see, Spectator, is that
‘ Beast that stands next to him, and painted
‘ with him; or if you would know what
‘ this Beast is, know that it is the Beast
‘ whose Picture you see drawn, and Name
‘ written here. How many are there, that
‘ they may the better appear to be Beasts,
‘ put on the Skin of a Fox, a Wolf, a Badger,
‘ a Buck; so that they do not seem to want
‘ any thing of such Animals but the Tail?
‘ How many are there, who, to shew how
‘ much they have of the Bird, and with
‘ what Lightness they can raise themselves to
‘ the

' the Clouds, adorn their Hats and Caps
' with Feathers ?'

Saul. What shall I say of the noble Ladies, as well those that are truly great, as those that give out themselves for such? Don't they put a greater value on Beasts than on their own Children? If they would speak out what they think, we have reason to believe, it should be in these or the like words :
*O my Child, who art the Image of my self, and hast the Figure of a Man ; if instead of this thou hadst the shape of this Rabbit, Puppy, Wezel, Cat, or Squirrel ; (whereas I have now committed thee to this Maid, this poor Nurse, this nasty, greazy, drunken Slut, who choaking thee with her rank Smell, being thou must lie with her, may be the death of thee) I, I should be she that would carry and hold thee in my Arms, would nurse thee, comb thee, sing to thee, dandle thee, and kiss thee, as I do this pretty Creature, which I will not have to lodge any where but with my self, nor allow it to be touch'd by any body but my self, nor stay in any other Chamber, nor lie in any other Bed but mine. If cruel Atropos should bereave me of it, I would not suffer it to be buried like thee, but would embalm it, and perfume its Skin ; I would have its Picture in enamel'd Gold, set with Diamonds, Pearls and Rubies, like a divine and sacred Relick, that wants both Head and Feet. When I make a visit in state, I will carry it with me, and sometimes put it on my Neck, sometimes bring it to my Face, Nose, Mouth, sometimes carry it in my Arms, sometimes take
away*

away my Arms, and let it lie at its full length on my Breast, that so I may have a full view of it in all its parts. From whence it evidently appears how much more Care and Affection those great Ladies have for these Beasts, than for their own Children; to shew how much more noble those are than these, and consequently how much more they are to be regarded.

Soph. And to turn our Thoughts to more serious and weighty Reasons; those who are, and hold themselves to be the greatest Princes, (to manifest by express Marks and Signs their Divine Power and Pre-eminence above others) adorn their Head with a Crown; which is nothing but a figure of so many Horns, which by a Circle do crown or cornute their Heads; and the higher and more raised they are, they make the more princely Representation, and are a mark of the greater Grandeur. Whence a Duke is jealous if a Marquis or an Earl has as great a Crown as he: a greater belongs to a King, the greatest to an Emperor, and a Triple Crown belongs to the Pope, as the great and chief Patriarch, who ought to have enough for himself and his Companions. The Chief Priests have always worn a Mitre that rises with two Horns; the Duke of *Venice* appears with a Horn on the middle of his Head; the *Great Turk* makes his rise out of his Turbant, high and strait, in form of a round Pyramid; all which is done to shew his Grandeur, in
adorning

adorning his Head by the best Art he can, with that beautiful part, which Nature has bestow'd upon Beasts; to shew, I mean, that he has something of the Beast about him. No body, either before or since, was ever able to express this more to the life, than the Leader and Legislator of the *Jewish* People; that *M—*, I mean, who left the Court of *Pharaoh*, after having receiv'd his Doctor's Degrees in all the Sciences of the *Egyptians*: Who in the number of his Signs surpass'd all the Professors in Magick. In what manner did he shew his Excellency, and Abilities for being a Divine Ambassador, and Representer of the Authority of the God of the *Hebrews*? Do you think it was by coming down from Mount *Sinai*, with the great Tables in his hands, in the form of a simple pure Man? No, no; it was by presenting himself venerable with two great Horns, which branch'd upon his Forehead; at which awful and majestic Presence, the Hearts of that vagabond People fail'd them, so that he was oblig'd to cover his Face with a Veil: and this he did, that he might not make that divine and more than human Aspect become too familiar.

Saul. Thus I hear that the *Great Turk*, when he does not give a familiar Audience, has a Veil before him. Thus I have seen the Religious of *Castello* in *Genoa*, for a little time shewing a fine Tail veil'd, and making People kiss it; saying, Don't touch it, but kiss it; this is the holy Relick of that Blessed *Ass* which

which was made worthy to carry our God from Mount Olivet to Jerusalem; worship it, kiss it, and give Alms; *Centuplum accipietis, & vitam aeternam possidebitis.*

Soph. Let us leave that, and come to our purpose. By the Law and Decree of that Elect Nation, none is made King, without pouring Oil with a Horn on his Head; and it is order'd that this royal Liquor be pour'd out of the sacred Horn, that the great Dignity of Horns may appear, which preserve, pour out, and beget Royal Majesty. Now if a Piece, a Relick of a dead Beast is in so much Reputation; what must we think of a living and perfectly intire Beast, that does not borrow its Horns, but has them by the eternal Benefit and Kindness of Nature? I pursue my purpose according to *Mosaick* Authority, which in the Law and Scripture never denounces any other Threatning but this, or the like: *Behold my People, thus says our Jehovah, I will blunt your Horn, O ye Transgressors of my Precepts. O ye Perverters of my Law, I will bind and break your Horns. I will surely unhorn you to purpose, you wicked Knaves.* Thus for ordinary, he makes no other Promises but this, or the like: *I will surely horn thee: by my Faith, by my self I swear, that I will adorn thee with Horns, my chosen People. My faithful People, be thou assured, that thy Horns shall suffer no evil; none of them shall wither. Holy Generation, blessed Sons, I will raise, magnify, and exalt your Horns; for the*
Horns

Horns of the Just ought to be exalted. From whence it evidently appears, that in Horns consist Excellence, Splendour, and Power: they are the Ensigns of Heroes, Beasts, and Men.

Saul. How does it happen then, that one without Reputation, or who has lost some reputed sort of Honour, is commonly call'd horn'd?

Soph. How comes it that some ignorant Swine on some occasions call you Philosopher; (which, if true, is the most honourable Title any Man can have) and call you so by way of Affront and Contempt?

Saul. From certain Envy.

Soph. Why do you sometimes call a Fool, and a Booby, a Philosopher?

Saul. By a certain Irony.

Soph. So you may understand, that they who are, and they who are not honour'd and respected, are call'd Horned, from certain Envy and certain Irony. *Isis* then concluded with *Capricorn*, ' who is not only a celestial God, but
' likewise worthy of a greater and better Place
' than this is, because he is horned, and be-
' cause he is a Beast, and moreover because
' he made the Gods become horned and
' Beasts; which contains in it great Know-
' ledg and Judgment of natural things, and of
' Magick, as it respects the divers Reasons by
' which the divine Form and Substance im-
' merses, expands, and communicates it self
' by all, with all, and from all Subjects. As
' to what the most vile Idolaters, even the

' vilest in all Greece, and other parts of the
 ' World, upbraid Egypt with, what has been
 ' said already is a sufficient Answer; viz.
 ' That if any Indecency is committed in
 ' Worship, which is in some manner neces-
 ' sary; and if they sinn'd who worship'd the
 ' Deity, that is one, and simple, and absolute
 ' in it self, multiform and omniform in all
 ' things, under the forms of living Beasts,
 ' living Plants, living Stars, and inspir'd
 ' Statues of Stone and Brass: how incompa-
 ' rably worse is that Worship, and how much
 ' more abominably do they sin, who with-
 ' out any Advantage or Necessity, nay with-
 ' out any Reason or Decency, worship Beasts,
 ' and worse than Beasts, under the Titles,
 ' Habits and Ensigns of the Divinity?

' The Egyptians, as is well known to the
 ' Wise, ascended from these natural external
 ' Forms of living Beasts and Plants; and, as
 ' their Success shews, penetrated to the Di-
 ' vinity. But those from the magnificent
 ' external Habits of their Idols, adorning the
 ' Heads of some of them with the golden
 ' Rays of Apollo, others with the Graceful-
 ' ness of Ceres, others with the Purity of
 ' Diana, others with an Eagle, and others
 ' with the Scepter and Thunder of Jupiter
 ' in their hand; thus, I say, they descend af-
 ' terwards to worship those for Gods in Sub-
 ' stance, who have scarce so much Sense and
 ' Spirit as our Beasts: for in the end their
 ' Adoration terminates in mortal Men, and
 ' these

‘ these the most infamous, foolish, contemp-
‘ tible, fanatick, dishonourable, unfortunate,
‘ and inspir’d by bad and perverse *Genii*;
‘ without Sense, without Eloquence, with-
‘ out any manner of Virtue; who alive were
‘ good for nothing for themselves, and dead
‘ can be no better either for themselves or for
‘ another. And altho by their means the
‘ Dignity of Mankind is so polluted and de-
‘ fil’d, that in place of Science, they have
‘ imbib’d Ignorance that is more than bru-
‘ tal; from whence they are come to be go-
‘ vern’d without civil Justice and Law: yet
‘ this has not happen’d by their Prudence and
‘ good Management, but because Fate gives
‘ Time and Vicissitude to Darkness.’ And
turning to *Jupiter*, she added these words:
‘ I am heartily sorry for you, Father, on the
‘ account of many Beasts, which for this
‘ reason, that they are Beasts, you have
‘ judg’d unworthy of Heaven; notwith-
‘ standing, as I have demonstrated, their
‘ Dignity is so great.’

To whom the Almighty Thunderer: ‘ You
‘ are mistaken, Daughter, if you think ’tis
‘ because they are Beasts. If the Gods had
‘ disdain’d being Beasts, such and so many
‘ Metamorphoses should not have happen’d:
‘ But it being neither possible nor convenient
‘ they should remain in hypostatical Sub-
‘ stance, I will have them remain there in
‘ Picture, which may be a significative Index
‘ and Figure of the Virtues that are esta-

blish'd in those places. And however some
 of them may have the exprefs Signification
 of Vice, by being Animals dispos'd to re-
 venge themselves against Human Kind, yet
 they are not without Divine Virtue in ano-
 ther manner very favourable both to that
 and other Species; for nothing is absolute-
 ly, but only in a certain respect evil, as
 the Bear, the Scorpion, and others. By
 this I do not mean to go against our De-
 sign, but only to carry it on in the manner
 I have been able to penetrate. Therefore
 I do not care that Truth should be under
 the Figure and Name of a Bear, Magna-
 nimity under that of the Eagle, Philan-
 thropy under that of the Dolphin, and so
 of others. And to come to the business of
 your *Capricorn*, you know what I said from
 the beginning, when I made an Enumera-
 tion of such as ought to leave Heaven;
 and I believe you remember, he was one
 of those I excepted. Let him therefore en-
 joy his Seat as well for the Reasons you
 have produc'd, as for many other of no less
 importance that might be alledg'd: and
 with him let Liberty of Spirit, on worthy
 accounts, sojourn; to which sometimes Mo-
 nachism, (I don't mean that of Coxcombs)
 Hermitage, and Solitude sometimes contri-
 bute; that commonly beget that Divine
 Seal of good Contractation.

After this, *Thetis* demanded what he would
 do with *Aquarius*. ' Let him go among
 ' Men,

Men, answer'd *Jupiter*, and solve that
 Question about the Deluge, and declare
 how it could be general, by opening all
 the Cataracts of Heaven; and let him hin-
 der it to be believ'd any longer that it was
 only particular, tho it be impossible that
 the Water both of the Sea and Rivers
 should cover both Hemispheres, or even so
 much as any one of them. Next let him
 discover how this Reparation of Mankind
 swallow'd up by the Waters, was from our
Olympus in Greece, and not from the Moun-
 tains of *Armenia*, or *Mongibello* in *Sicily*, or
 any other part. Moreover, that the Ge-
 nerations of Men are found in divers Con-
 tinents, not after the manner that other
 Species of Animals proceed from the
 Womb of Nature; but by force of Trans-
 fretation, and by virtue of Navigation;
 being carry'd, *verbi gratia*, in those Ships,
 which were before the first was made: For,
 to lay other wicked Reasons aside, as to
 the *Greeks*, *Druids*, and Tables of *Mercury*,
 which reckon up more than twenty thou-
 sand Years (I don't mean Lunar Years, as
 certain poor Glossators do, but those Years
 that are as round as a Ring, which rec-
 kon from Winter to Winter, from Spring to
 Spring, from Autumn to Autumn, and from
 one Summer to another) there is lately
 discover'd a New Part of the Earth, which
 they call a New World, where they have
 Memoirs and Records of above ten thou-

' sand Years, which, as I tell you, are entire
 ' and round; for their four Months are the
 ' four Seasons; and because their Years were
 ' divided into fewer Months, they were
 ' therefore divided into greater ones. But
 ' let him (to avoid the Inconveniences which
 ' you may consider by your selves) set about
 ' maintaining this Belief dextrously, by fine-
 ' ly accommodating these Years; and what
 ' he cannot excuse or put a meaning upon,
 ' let him boldly deny, saying that one is ob-
 ' lig'd to believe the Gods (whose Letters-
 ' Patent, and Bulls he shall carry) rather
 ' than Men who are all Lyars.'

Here *Momus* said, ' I think it better to
 ' shift off the Difficulty with saying, *verbi*
 ' *gratia*, that the Inhabitants of that *Terra*
 ' *Nova* are not a part of human Race; be-
 ' cause they are not Men, tho in Members,
 ' Figure and Brain they are very like them,
 ' and in many Circumstances shew them-
 ' selves wiser, and less ignorant in their Car-
 ' riage towards their Gods.' *Mercury* an-
 ' swer'd, ' That that was too hard to digest.
 ' In my mind we may easily take off the
 ' difficulty as to what concerns the Memoirs
 ' of Times, by making some Years greater,
 ' and others lesser: But I think it proper
 ' and convenient to find out some handsome
 ' way of transporting Men, by some Blast
 ' of Wind, or some Passage of Whales, that
 ' have swallow'd Persons in one Country,
 ' and gone to spue them alive in other Parts,
 ' and

‘ and upon other Continents: otherwise we
 ‘ *Grecian* Gods shall be confounded; for it
 ‘ will be said that you, *Jupiter*, are not the
 ‘ Restorer of all Men by *Deucalion*’s means,
 ‘ but only of a certain part.’ ‘ Of this, and
 ‘ the manner of proceeding, we shall speak
 ‘ at more leisure, said *Jupiter*.’ He added
 likewise to his Commission, that he must
 give his Determination in this Controversy;
viz. Whether he was always hitherto rec-
 kon’d in Heaven the Father of the *Greeks*, or
Hebrews, or *Egyptians*, or others; and whe-
 ther his Name was *Deucalion*, or *Noimus*, or
Otrius, or *Osiris*. Finally, that he must de-
 termine whether he is that Patriarch *Noah*,
 who being drunk with Wine, shew’d his Sons
 the organick Principle of their Generation,
 to inform them at one view wherein consisted
 the restorative Principle of that Generation
 that was swallow’d up by the Abyss of the
 great Cataclism; when his two Sons went
 backwards, and cast a Garment over their
 Father’s Nakedness: or if he is that *Deuca-*
lion of Thessaly, to whom, together with his
 Wife *Pyrrha*, was shewn the Principle of hu-
 man Reparation on the Stones, which they
 threw over their shoulders on the naked Belly
 of Mother Earth. And let him tell which
 of these two Stories is true, and which false,
 since they cannot both be true History: And
 if they are both Fables, which is the Mother,
 and which the Daughter; and let him try if
 he can reduce them to a Metaphor of some

Truth worthy to be kept secret. But let not him infer that the Sufficiency of *Chaldaick* Magick proceeds and is deriv'd from the *Jewish Cabala*: for the *Jews* are without doubt the Excrements of *Egypt*; and no Man could ever pretend with any probability that the *Egyptians* borrow'd any Principle good or bad from the *Hebrews*. From whence we *Greeks* own *Egypt*, the grand Monarchy of Letters and Nobility, to be the Parent of our Fables, Metaphors, and Learning; and not that Generation that never had one inch of ground, that was their own either naturally or by civil Justice: whence we may upon sufficient grounds conclude, that they are not naturally, nor never were long by the Violence of Fortune, any part of the World.

Saul. Let us suppose this to be said by *Jupiter ex invidia*; since they are deservedly call'd by others, and call themselves *Holy*, for being a celestial and divine, rather than an earthly and human Race; and not having an honourable place in this World, they are by the Angels approved Heirs of the next: which is so much the more worthy and happy, by how much there is no Man either great or small, wise or foolish, that cannot by the Power either of Election or Fate acquire, and most certainly hold it for his own.

Soph. Let us keep close to our purpose, *Saulinus*.

Saul,

Saul. Then tell me what *Jupiter* would have succeed to this place.

Soph. Temperance, Civility, Urbanity : dispatching Intemperance, Excess, Asperity, Savageness, Barbarity.

Saul. How comes Temperance, *Sophia*, to obtain the Seat with Urbanity ?

Soph. Just as the Mother may dwell with the Daughter : for by Intemperance in sensual and intellectual Affections, Families, Commonwealths, Civil Societies, and the World are dissolv'd, disorder'd, destroy'd and drown'd. Temperance is that which reforms all, as I shall inform you when we come to visit these Habitations.

Saul. 'Tis well.

Soph. Now to come to the Fishes : The beautiful Mother of *Cupid* rais'd her self on her feet, and said ; ' I recommend to you with
' all my heart, by the Good you mean me,
' and the Love you bear me, these my God-
' fathers, who on the Banks of the River *Euphrates* laid that great Egg, which hatch'd
' by a Dove brought forth my Mercy.' ' Let
' them return then from whence they came,
' said *Jupiter*, and let it suffice them to have
' been here so long a time ; and let this Pri-
' vilege be confirm'd to them, that the *Sy-
' rians* may not eat them under pain of Ex-
' communication : and let them take care
' that some new Captain *Mercury* don't come,
' and by taking away the inward Eggs, form
' some Metaphor of new Mercy to restore
' Sight

Sight to some blind Person : for I would
 not have *Cupid's* Eyes open'd ; since if he
 shoots so even when blind, and wounds
 whoever he pleases, what think you would
 he do if he had clear Eyes ? Let them go
 there then, and remain in the Brain for the
 reason I have said. You see there how *Si-*
lence or *Taciturnity* goes to take its place, in
 the form that the Image of the Box, with
 the Index at its mouth, appear'd in *Egypt*
 and *Greece*. Now let it pass, and don't
 speak to it, nor ask it any Questions. You
 see on the other side *Prattle*, *Garrulity*, and
Loquacity, with their Servants, Waiting-
 Maids and Assistants, fly off. *Momus* sub-
 join'd, ' Let that Head of Hair, call'd *Bere-*
nice's Hair, be gone in an ill hour ; and let
Theſſalus carry it to the Earth, and sell it to
 some bald Princess. ' Very well, answer'd
Jupiter.

Now you see the Space of the Zodiac is
 purg'd, from which are taken three hundred
 and forty six notable Stars : Five of the first
 magnitude, nine great ones, sixty four mid-
 dle ones, a hundred and thirty three little
 ones, a hundred and five lesser ones, twenty
 seven of the least size, and three cloudy ones.

The

The Third Part of the Third Dialogue.

' **N**OW the third Part of Heaven comes
 ' to be dispatch'd, said the Great Thun-
 ' derer, the Part call'd the South, call'd the
 ' Meridional: Where first of all, *Neptune*,
 ' your huge monstrous Animal presents it-
 ' self.' ' The Whale, said *Momus*; if it is
 ' not that which serv'd for a Galley, a Litter,
 ' or a Tabernacle to the Prophet of *Niniveh*,
 ' and he on the other hand to it for Food,
 ' Physick and a Vomit; if it is not the Tro-
 ' phy of *Perseus's* Triumph; if it is not the
 ' Protoparent of *Jannes* and *Jambres*; if it is
 ' not the huge Beast of *Cola Catanzano*, when
 ' he went down to Hell; I (tho I be one of
 ' the chief Secretaries of the Celestial Com-
 ' monwealth) know not in the Devil's name
 ' what it can be. Let it go (if it please *Ju-*
 ' *piter*) to *Theffalonica*, and see if it can serve
 ' for some pretty Story to the accurs'd Na-
 ' tion and People of the Goddess *Perdition*.
 ' And because when this Animal discovers
 ' it-self above the high boiling and tempef-
 ' tuous Sea, it declares the future Tranquilli-
 ' ty and Calmness (if not the same day, yet
 ' some of the following days) therefore it is
 ' my Judgment, that it ought to be a good
 ' Type of Tranquillity of Mind.'

' It

' It is good, said *Jupiter*, that this noble
 ' Virtue, call'd Tranquillity of Mind, should
 ' appear in Heaven, if it be that which set-
 ' tles Men against worldly Instability, which
 ' renders them constant against the Injuries of
 ' Fortune, keeps them remote from the Care
 ' of Administrations, preserves them free
 ' from the Itch of Novelty, keeps them from
 ' being troublesome to their Enemies, and
 ' burdensome to their Friends, and in no
 ' wise subjects them to Vain-Glory; per-
 ' plexes them not by variety of Accidents,
 ' nor lets them shrink at the Apprehensions
 ' of Death.' Next *Neptune* ask'd, What will
 you do, O ye Gods, with my Favourite, my
 pretty Minion, with that *Orion* I mean, who
 makes the Heavens, as the Etymologists say,
 urinate or piss for fear? Here *Momus* an-
 swer'd, ' Let me propose my Opinion, O ye
 ' Gods: As the Proverb of *Naples* says, *Ne*
 ' *e cascato il maccarone dentro il formagio*, The
 ' *Maccaroon is fallen into the Cheese*: Because
 ' he can do Wonders, and, as *Neptune* knows,
 ' can walk upon the Waves of the Sea with-
 ' out sinking, or wetting his Feet; and con-
 ' sequently can likewise do a great many o-
 ' ther pretty Tricks; let us send him among
 ' Men, and let us order him to teach them
 ' every thing which he pleases, making them
 ' believe that white is black, and that hu-
 ' man Understanding, when it thinks it sees
 ' best, is mere Blindness; and that what ap-
 ' pears to Reason good, excellent and choice,
 ' is

' is base, wicked and extremely evil: That
 ' Nature is a whorish Baggage; that natu-
 ' ral Law is Knavery; that Nature and the
 ' Divinity cannot concur to the same good
 ' end; that the Justice of the one is not sub-
 ' ordinate to the Justice of the other, but
 ' are things as contrary to one another, as
 ' Light is to Darknes; that the entire Divi-
 ' nity is Mother of the *Greeks*, and is like a
 ' hard Stepmother to all other Generations,
 ' whence none can be acceptable to the Gods
 ' but by becoming *Greeks*. For the greatest
 ' *Ruffian* or *Poltroon* who liv'd in *Greece*, as
 ' being ally'd to the Generation of the Gods,
 ' is incomparably better than the most Just
 ' and Magnanimous, who could come from
 ' *Rome* at the time when it was a Common-
 ' wealth, or than any other Generation,
 ' however preferable in Manners, Sciences,
 ' Valour, Judgment, Beauty and Authority;
 ' because these are natural Gifts, and there-
 ' fore despis'd by the Gods, and left to those
 ' who are not capable of greater Privileges;
 ' that is, those supernatural ones which the
 ' Divinity gives, such as dancing on the
 ' Waters, making Lobsters sing Ballads,
 ' Cripples cut Capers, and Moles see without
 ' Spectacles, and other such fine Gallantries
 ' without number. Let him persuade with-
 ' al, that all Philosophy, all Contemplation,
 ' and all Magick, which may make them
 ' like us, is nothing but *Bagatelle*: That all
 ' heroick Acts are nothing but Knight-Erran-
 ' try:

try: That Ignorance is the finest Science in the World, because it is acquir'd without Labour and Pains, and keeps the Mind free from Melancholy. Hereby perhaps he may reclaim and restore the Worship and Honour which we have lost, nay and advance it, by making our Loobies be esteem'd Gods, provided they are Greeks, or naturalliz'd such. But it is not without Apprehensions of bad Consequences that I give you this Counsel, O ye Gods; because some Fly buzzes in my Ears, that *Orion* having the Ball at his Foot, may keep it for himself, and give out that the Great *Jupiter* is not *Jupiter*, but that *Orion* is *Jupiter*, and that all the Gods are mere Chimeras and Whimsies: and therefore I think it convenient that we should not, *per fas & nefas*, as they say, permit him to show his Legerdemain and flight-of-hand Tricks, lest he should by this means become our Superiour in Reputation.

Here the wise *Minerva* answer'd, ' I don't know, *Momus*, what you mean by these Words, why you give these Counsels, and why you lay before us these Cautions. I believe your Discourse is ironical, because I don't reckon you such a Fool, as to think the Gods beg Reputation among Men by so mean Arts; and (as to what concerns these Impostors) that their false Reputation, which is founded upon the Ignorance and Brutality of those who esteem
' and

and value them, is rather for their Honour, than a Confirmation of their Indignity and extreme Disgrace. It greatly concerns Truth, which is President, and the Eye of the Divinity, that there should be one good and worthy, tho no Mortal should know it; and that another should come, and be falsely esteem'd a God by all Mortals, and yet that thereby there shall no Honour be added to him, because he only becomes the Instrument of Fate, and the Index by which the Unworthiness and Folly of those who esteem him appears so much the greater, by how much the more he is vile, ignoble and abject. If therefore not only *Orion*, who is a *Greek*, and a Person of some Worth, but even one of the most contemptible and stinking Generation in the World, of the basest and most abject Nature and Mind, should be worship'd for *Jupiter*; certainly *Jupiter* will never be despis'd in him, nor he honour'd in *Jupiter*; since he only obtain'd that Place and Throne *incognito* and in Masquerade; but others will rather be vilify'd and disgrac'd in him. Never therefore can a Vagabond Pretender be capable of Honour for this, that by the Ministry of wicked Genii, he serves for the Mock and Ridicule of blind Mortals.' 'Now hear, said *Jupiter*, what I determine concerning him, to avoid all possible Scandal for the future: It is my Pleasure that he go down to-rights, and I
' command

' command him to lose all the Virtue and
 ' Power of doing Bagatels, Impostures, fine
 ' Tricks and Knacks, and other strange
 ' Pranks which serve for nothing; because I
 ' would not have him able by these to de-
 ' stroy all that Excellence and Dignity which
 ' is found, and consists in things necessary to
 ' the Common Weal of the World, which
 ' I perceive is very easily cheated and de-
 ' ceiv'd, and consequently inclin'd to Foole-
 ' ries, and prone to all Corruption and Base-
 ' ness. Wherefore I will not have our Re-
 ' putation subsist, and stand at the discre-
 ' tion of him, or any like him: For if a foo-
 ' lish King should be so senseless as to put so
 ' much Power and Authority into the hands
 ' of a generous Captain and General, as to
 ' put him in a Capacity to make him supe-
 ' rior to himself (which yet may be done
 ' without prejudice to the Kingdom, which
 ' may perhaps be as well, if not better, go-
 ' vern'd by the Captain than the King;) how
 ' much more senseless and worthy of Correc-
 ' tion should he be, if he should place or
 ' leave in the same Authority an abject, vile
 ' and ignorant Man, by whom every thing
 ' should be vilify'd, spoil'd, confounded and
 ' turn'd upside down; who should put Ig-
 ' norance in the room of Knowledg, bring
 ' Worth into Contempt, and Villany in Re-
 ' putation?

' Let him be gone quickly, said *Minerva*,
 ' and be succeeded by Industry, warlike
 ' Exercise,

‘ Exercise, military Art, by which Peace
 ‘ and Authority are maintain’d, and Barba-
 ‘ rians are attack’d, overcome, and reduc’d
 ‘ to civil Life and human Society. Let in-
 ‘ human Laws, impure Worships, beastly
 ‘ Religions, and cruel Sacrifices be annul’d:
 ‘ for to effect all this, my Wisdom, without
 ‘ the Point of my Launce, will not be al-
 ‘ ways sufficient, because the multitude of
 ‘ vile, ignorant, and profligate Wretches al-
 ‘ ways prevails over the few Wise and few
 ‘ Good; by how much these Villanies are
 ‘ strongly rooted, widely spread, and greatly
 ‘ multiply’d in the World.’

To whom *Jupiter* answer’d, ‘ *Wisdom*, my
 ‘ Daughter, is sufficient against these last
 ‘ things, which wither and decay of them-
 ‘ selves, and which are devour’d and digested
 ‘ by Time, as things that stand upon a brittle
 ‘ Foundation.’ ‘ But in this juncture, said
 ‘ *Pallas*, it is necessary to resist and repulse
 ‘ them, lest they destroy us before we can
 ‘ reform them.’

‘ We come now, said *Jupiter*, to the Ri-
 ‘ ver *Eridanus*, which I know not how to
 ‘ treat of, it being both in Heaven and in
 ‘ Earth, while other things that we have un-
 ‘ der consideration may leave the Earth, and
 ‘ take possession of Heaven. Now it does
 ‘ not appear necessary to give, but conve-
 ‘ nient to take away some place from this
 ‘ River, which is both here and there, both
 ‘ within and without, both high and low,

‘ both celestial and terrestrial, and which is
 ‘ yonder in *Italy*, and here in the Southern
 ‘ Region.’

‘ Therefore, said *Momus*, since the River
 ‘ *Eridannus* has this Property, as to be hypo-
 ‘ thetically and personally in several places
 ‘ at once, it seems worthy of our Power and
 ‘ Wisdom to make it be wherever it is ima-
 ‘ gin’d, nam’d, call’d upon, or rever’d: All
 ‘ which may be done with small Charges,
 ‘ no Interest, and perhaps not without con-
 ‘ siderable Profit. But let us grant it this
 ‘ Privilege, that whosoever eats of its ima-
 ‘ gin’d, nam’d, call’d upon, or rever’d Fish,
 ‘ be, *verbi gratia*, as if he had not eat; he
 ‘ likewise that drinks of its Water, be as if
 ‘ he had not drank; he also that has it in his
 ‘ Brain, be as one that has no Brains at all:
 ‘ he in like manner that has the Company of
 ‘ its Nereids and Nymphs, be no less alone,
 ‘ than one who is besides himself.’

‘ Very well, said *Jupiter*, there is no harm
 ‘ in all this; since others will not be without
 ‘ Meat, without Drink, without something
 ‘ in their Brain, and without Company; tho
 ‘ this Man will have this Meat, and Drink,
 ‘ this thing in his Brain, and this Company
 ‘ only in Imagination, in Name, in Wish,
 ‘ and in Reverence. Therefore let it be as
 ‘ *Momus* proposes, and as I see all the rest
 ‘ consent to. So then let *Eridannus* be in
 ‘ Heaven, but no otherwise than in Belief and
 ‘ Imagination; which will not hinder any
 ‘ other

' other thing from being in the very same
 ' place, which we shall determine one of these
 ' days; because we must consider of this Seat,
 ' as we did of that of *Ursa Major*. Let us
 ' now provide concerning the Hare, which
 ' I will make the Type of Fear by the Con-
 ' templation of Death; and also, as much
 ' as may be, of Hope and Confidence, which
 ' are contrary to Fear; because both the one
 ' and the other are in a certain manner Vir-
 ' tues, or at least the Matter of Virtues, if
 ' they are the Daughters of Consideration,
 ' and Servants of Prudence: But vain Fear,
 ' Cowardice, and Despair, let them go be-
 ' low with the Hare, to cause a true Hell of
 ' Punishments to stupid and ignorant Minds.
 ' Let there be no place so secret in which
 ' this false Suspicion may not enter, together
 ' with the blind Terror of Death, opening
 ' the Gates of the remotest Dwellings by
 ' means of the false Apprehensions that foolish
 ' Faith and blind Credulity bring forth, nou-
 ' rish, and maintain. But let them not ap-
 ' proach, unless with baffled Force, where
 ' the impregnable Walls of true philosophi-
 ' cal Contemplation surround, where the
 ' Quiet of Life remains fortify'd, and is out
 ' of the reach of Danger, where Truth is
 ' open, where the Necessity of the Eternity
 ' of all Substances is maintain'd; where there
 ' ought to be no Fear, but of being rob'd
 ' of human Perfection, and Justice, which
 S 2 consists

‘ consists in a Conformity to the supreme
‘ and unerring Nature.’

Here *Momus* said, ‘ I would have every
‘ one that eats this Hare become beautiful :
‘ Let us ordain then, that every one who
‘ eats this celestial Animal, whether Male or
‘ Female, from ugly become fair ; from dis-
‘ agreeable, agreeable ; from cruel and un-
‘ peaceable, peaceable and gentle ; and blef-
‘ sed be the Stomach and Guts, that receive,
‘ digest, and turn it into Nourishment.’

‘ Yes, said *Diana* ; but I will not have the
‘ Seed of my Hare lost.’ ‘ Oh ! I’ll tell you
‘ a way, said *Momus*, how the whole World
‘ may both eat and drink, tho there be no-
‘ thing eat or drank of it, tho there be no
‘ Teeth to grind, no Hand to touch, no Eye
‘ to see ; and, which is more, no Place to re-
‘ ceive what is both eat and drank.’ ‘ We
‘ shall speak of this afterwards, said *Jupiter*.
‘ We are now come to that Cur that pursues
‘ her, and catches her *in spirit* ; and for fear
‘ of losing matter for Chase, in many Cen-
‘ turies of Years, the Hour of catching her
‘ *in veritate* is not come, and so long a time
‘ he goes barking after her, pretending to
‘ take a Leap at her.’

‘ This is what I have always been con-
‘ cern’d for, and lamented, Father, said *Mo-
‘ mus* ; that you should have made such a
‘ slip, as to send that Mastiff in chase of the
‘ *Theban* Wolf, and then haul him up to Hea-
‘ ven, and place him just at the Hare’s Tail,

‘ as

‘ as if he had been one of her Young, and let
‘ the Wolf remain on Earth, metamorphos’d
‘ into a Stone.’

‘ *Quod scripsi, scripsi*, said *Jupiter*. ‘ And
‘ this, said *Momus*, is the mischief on’t, that
‘ *Jupiter*’s Pleasure goes for Justice, and his
‘ Determination for a fatal Decree; to ma-
‘ nifest that he has absolute Authority, and
‘ that it may not be thought that he confesses
‘ himself guilty or capable of an Error, as
‘ the other Gods do, who sometimes repent,
‘ sometimes retract, and sometimes correct
‘ their Mistake, having som^e grains of Dis-
‘ cretion.’ ‘ And what would you have us
‘ to do now, *Momus*, said *Jupiter*; you who
‘ from a particular would infer a general Sen-
‘ tence?’ *Momus* excus’d himself, that he
‘ only infer’d in general *in specie*, that is, in
‘ like things; not *in genere*, that is, in all
‘ things.

Saul. The Conclusion is good; for where
it is otherwise, there is not the like.

Soph. But he subjoin’d: ‘ Therefore, Ho-
‘ ly Father, since you have so much Power,
‘ as to make Earth Heaven, and Stone
‘ Bread, and Bread some other thing; final-
‘ ly, since you can do what is not, nor can-
‘ not be done; make the Art of Hunting,
‘ which is a Princely Madness, a Royal Fol-
‘ ly, and an Imperial Fury, to become
‘ Virtue, Religion, Sanctity; and let it be
‘ a great Honour for one to be a Butcher,
‘ by killing, flaying, ungutting, and quar-

' tering a wild Beast. Tho it would better
 ' become *Diana* to make this Request to
 ' you, nevertheless I do it, because it is some-
 ' times more decent, in the case of begging
 ' Favours and Dignities, that another should
 ' interpose, rather than the Person concern'd
 ' introduce, present, and propose the mat-
 ' ter; since otherwise a Denial would be
 ' more dishonourable, and a Grant less grace-
 ' ful.' *Jupiter*, answer'd, ' Altho being a
 ' Butcher ought to be esteem'd an Art and
 ' Exercise more vile than being a Hangman
 ' (as is common, in some parts of *Germany*)
 ' because the Hangman's Employment is to
 ' handle human Members, and sometimes to
 ' be subservient to Justice; the Butcher's
 ' Employment is in handling the Members
 ' of a poor Beast, always administring to an
 ' irregular and disorderly Appetite, which is
 ' not satisfy'd with the Food that Nature
 ' has provided, and that is most agreeable
 ' to the Complexion and Life of Man (I
 ' omit other more weighty Reasons :) so the
 ' being a Hunter is an Art and Exercise no
 ' less ignoble and vile than being a Butcher;
 ' for the wild Beast is no less a Beast than the
 ' domestick and field Animal. It is my
 ' Will and Pleasure (in order to preserve
 ' my Daughter *Diana*'s Reputation and good
 ' Name clear) and I ordain, that to be a
 ' Butcher of Men shall be infamous, to be
 ' a Butcher, *id est*, a Hangman of domestick
 ' Animals, shall be a vile thing; but to be
 ' Hang-

‘ Hangman of wild Beasts, shall be Honour,
‘ Reputation and Glory.’

‘ An Order, said *Momus*, agreeable to *Ju-*
‘ *piter*, not when he is stationary or direct,
‘ but when he is retrograde. I must own I
‘ was amaz’d, when I saw those Priests of
‘ *Diana* (after having kill’d a Deer, a Kid,
‘ a Hart, a Boar, or any other of that kind)
‘ falling down on their knees, uncovering
‘ their Head, and lifting up their Hands to-
‘ wards the Stars; and then cutting off the
‘ Head with their Scymetar, and next pul-
‘ ling out the Heart, before they touch’d any
‘ of the Members; and thus successively em-
‘ ploying a little Knife with a divine Reve-
‘ rence, and proceeding from one thing to
‘ another till they came to perform their
‘ other Ceremonies. From whence it may
‘ appear, with what Religion and pious Cir-
‘ cumstances, he alone, who admits of no
‘ Companions in that Affair, can dispatch
‘ the Beast; leaving the By-standers to be-
‘ hold with a certain Reverence, and feign’d
‘ Amazement: And while he is the only
‘ Hangman among them all, he reckons him-
‘ self the only High-Priest, to whom it be-
‘ longs to carry the *Semhamphorash*, or High
‘ Priest’s Garment, and who alone may set
‘ his foot in the Holy of Holies. But the
‘ evil on’t is, that it often happens, that
‘ whilst those *Actæons* pursue the Harts in the
‘ Woods, they are converted into domestick
‘ Harts by their *Diana*’s at home blowing on
‘ their

‘ their Face after a magical way, and throw-
 ‘ ing Water out of the Font upon them, and
 ‘ saying three times,

Si videbas feram,

Tu currebas cum ea;

Me, quæ jam tecum eram,

Spectes in Galilæa.

‘ Or enchanting them in this other manner:
 ‘ You have left your House, and pursu’d the
 ‘ Beast, and run after it with so much Diligence;
 ‘ that you have made your self a Companion
 ‘ with it in Substance. Amen.

‘ Thus then, concluded Jupiter, I ordain
 ‘ Hunting to be a Virtue: both because of
 ‘ what Isis propos’d with respect to Beasts,
 ‘ and also because these same Hunters make
 ‘ themselves Harts, Boars, wild Beasts, and
 ‘ Brutes, with so much Diligence, Vigilance,
 ‘ and religious Worship. Let it be, I say,
 ‘ so heroick a Virtue, that when a Prince
 ‘ pursues a Doe, a Hare, a Hart, or any o-
 ‘ ther wild Beast, he imagine that the Ene-
 ‘ my’s Legions run before him: when he
 ‘ shall have taken any thing, let him ima-
 ‘ gine that he has taken that Prince or Ty-
 ‘ rant prisoner, whom he fear’d most: from
 ‘ whence he shall have good reason to per-
 ‘ form those fine Ceremonies, and render
 ‘ those warm Thanks, and offer to Heaven
 ‘ those pretty and most holy Trinkets.’

‘ You

‘ You have provided a good Post for the
‘ hunting Dog, said *Momus*; and I think it
‘ will be best to send him into *Corfica* or *Eng-*
‘ *land*. And I think he should be succeeded
‘ by Preaching of the Truth, Tyrannicide,
‘ Zeal for one’s Country and Family, Vig-
‘ ilance, Protection and Care of the Com-
‘ monwealth. Now, said he, what shall
‘ we do with the little Bitch?’ At which
fair *Venus* stood up, and ask’d her as a Fa-
vour from the Gods; because sometimes she
and her Maids at their spare hours were di-
verted with her wanton Motions, with her
licking their Lips, and with the pretty wag-
ging of her Tail. ‘ Well, said *Jupiter*; but
‘ look, my Daughter, that Flattery and Adu-
‘ lation which are so much lov’d, as well as
‘ Zeal and Contempt, which are so much ha-
‘ ted, depart with her. For in that place
‘ I will have Familiarity, Affability, Placa-
‘ bility, Gratitude. simple Obsequiousness,
‘ and loving Servitude.’ ‘ Do with the rest,
‘ answer’d the Beautiful Goddess, as you will;
‘ for without these Bitches Courts cannot
‘ live happily, nor can they persevere and
‘ continue virtuously, without these Virtues
‘ which you have recounted.’

The Goddess of *Paphus* had no sooner
clos’d her mouth, but *Minerva* open’d hers;
saying, ‘ What do you destine to my fine
‘ Manufacture, that vagabond Palace, that
‘ moving House, that Shop or Ware-house,
‘ that wandring wild Beast, that true Whale
‘ which

' which swallows up living sound Bodies in
 ' one place, and then goes and spues them
 ' up on the most distant Shores, and opposite,
 ' contrary, and different Coasts of the Sea ?'
 ' Let it go, said a great many Gods, with
 ' abominable Avarice, vile and precipitate
 ' Merchandizing, desperate Piracy, Plun-
 ' dering, Chicane, Usury, and its other wic-
 ' ked Hand-Maids, Servants, and Atten-
 ' dants. And let Liberality, Munificence,
 ' Nobleness of Mind, Communicativeness,
 ' Readiness to do Services, and their worthy
 ' Ministers and Servants, succeed.'

' It is necessary, said *Minerva*, that it be
 ' granted and appropriated to some-body.'
 ' Do with it what you please, said *Jupiter*.
 ' Then said she, let it serve some solicitous
 ' *Portuguese*, or curious and covetous *Briton*,
 ' that so with it they may go and discover
 ' other Countries and other Regions towards
 ' the *West-Indies*, where the sharp-sighted
 ' *Genoese* has made no Discoveries, and the
 ' tenacious and stiptick *Spaniard* has not set
 ' his foot: and thus successively, for the fu-
 ' ture, let it serve the most curious, solici-
 ' tous and diligent Searcher of new Conti-
 ' nents and Lands.'

Minerva having ended her Discourse, the
 gloomy, restive, and melancholy *Saturn* be-
 gan to speak; saying, ' It is my Opinion, O
 ' ye Gods, that among such as are reserv'd
 ' in Heaven (with the *Asses*, *Capricorn*, and
 ' the *Virgin*) should be this Hydra, this an-
 ' cient

' cient and great Serpent, which most deser-
 ' vedly possesses the heavenly Dominion; as
 ' being he that vindicated us from the Affront
 ' of the bold and curious *Prometheus*, who was
 ' not so much a Friend to our Glory, as too af-
 ' fectionate to Men, whom he would have by
 ' the Privilege and Prerogative of Immorta-
 ' lity, to be like and equal to us. This was
 ' that sagacious, discerning, prudent, sly,
 ' and cunning Animal, and more subtile than
 ' any the Earth produces: who when *Pro-*
 ' *metheus* had suborn'd my Son, your Bro-
 ' ther, and Father *Jupiter*, to give him those
 ' Jars and Barrels full of eternal Life; it
 ' happen'd that carrying these Barrels to
 ' Men upon an Afs, the Afs (going a pretty
 ' way before its Leader) scorched by the Sun,
 ' burnt with Heat, and overcome with Fa-
 ' tigue, finding its Lungs dry'd up with
 ' Thirst, was invited by it to a Well, which
 ' being a little deep and hollow (so that the
 ' Water was two or three hand-breadths be-
 ' low the Brink) the Afs was forc'd to stoop
 ' and bow it self in order to touch the liquid
 ' Surface with its Lips; so that the Barrels
 ' fell off of its Back, the Jars burst, eternal
 ' Life was spilt and scatter'd on the ground,
 ' and on that Mud and Grass which surroun-
 ' ded the Well: and this Serpent gather'd
 ' up some Particles of it for it self. *Prome-*
 ' *theus* was confounded; Men remain'd un-
 ' der the sad Condition of Mortality, and
 ' the Afs became their perpetual Scorn and
 ' Enemy,

' Enemy, condemn'd by Mankind, with *Jupiter's* Consent, to eternal Labour and Toil,
 ' to the worst sort of Meat that could be
 ' found, and to the Reward of many and
 ' heavy Blows. Thus, O ye Gods, this Ani-
 ' mal has been the Occasion of Mens making
 ' some account of us and our Actions; for
 ' you see now, that however mortal they be,
 ' they know their own Weakness, and ex-
 ' pect to come thro' our hands. And if they
 ' despise us, if they laugh at our Actions,
 ' and look on us as Apes and Monkeys;
 ' what should they have done, if they had
 ' become immortal like us?'

' *Saturn* has reason'd very well, said *Jupiter*.
 ' Let it remain then, cry'd all the
 ' Gods.' *Jupiter* answer'd, ' But let Envy,
 ' Evil-speaking, Treachery, Falshood, Re-
 ' proach, Contention and Discord depart;
 ' and let the contrary Virtues, with serpen-
 ' tine Sagacity and Caution, remain. But I
 ' cannot endure that Raven there. There-
 ' fore let *Apollo* remove that divine and good
 ' Servant, that solicitous Ambassador, that
 ' diligent News-monger and Post; which so
 ' well discharg'd the Office which the Gods
 ' entrusted him with, I mean when they ex-
 ' pected to have quench'd their Thirst by the
 ' Sedulity of this Servant.'

' If he would reign, said *Apollo*, let him
 ' go into *England*, where he will find a thou-
 ' sand Legions of his Fellow-Creatures. If
 ' he would lead a solitary Life, let him go to

' *Monte-*

Montecorvino near *Salernum*. If he would be where there are many Figs, let him go to *Egonia*; that is, where the *Ligustick* Sea washes the Shoar, from *Nizza* all the way to *Genoa*. If he longs for Carrion, let him go and stay in *Campania*, or in the way between *Rome* and *Naples*, where so many Robbers are quarter'd; for there at every pace he will have many sumptuous Banquets of fresh Flesh, more than any where else in the World.

Jupiter subjoin'd, 'Let us send down with him all Filthiness, Derision, Contempt, Loquacity, and Imposture; and let Magick, Prophecy, all Divination, and Prognostication of Effects good and useful, succeed to that Seat.'

Saul. I should be glad to know your Opinion, *Minerva*, about the Metaphor of the Raven, which was first found and figur'd in *Egypt*, and afterward taken up by the *Hebrews* in form of History; with whom this Science transmigrated from *Babylon*, and travel'd from *Greece* in form of a Fable, dress'd up by the Poets. For the *Hebrews* speak of a Raven sent out of the Ark by a Man whose Name was *Noah*, to see if the Waters were dry'd up, at the time when Men had drank so much that they burst; and this Animal, charm'd with so many dead Carcasses, remain'd, and never return'd from its Message and Service: which appears quite contrary to the Accounts of the *Egyptians* and *Grecians*, which

which are to this purpose; That the Raven was sent from Heaven by one of the Gods call'd *Apollo*, to try if he could find any Water, at a time when the Gods were ready to die of Thirst; and that this Animal charm'd with Figs he found in his way, staid away many days, and at last came home late without Water; and I believe he lost the Vessel too.

Soph. I will not at present put my self to the trouble of explaining to you the learned Metaphor: I'll only tell you, that the Relation of the *Hebrews* and *Egyptians* answers all to the same Metaphor; for to say that the Raven went out of the Ark that was ten Cubits above the highest Mountain on earth, and to say that it went from Heaven, is in my mind all one and the same. And that Men in such a Place and Region are call'd Gods, is not very strange; for being celestial, they may with little trouble be Gods. And that the *Jews* call the principal Man *Noah*, and the *Egyptians* *Apollo*, may be easily reconcil'd; because the different Denomination concurs in the very same Office of regenerating: for SOL ET HOMO GENERANT HOMINEM. And that it happen'd at a time when Men had too much to drink, and that it was when the Gods were ready to die of Thirst, is certainly one and the same thing; because when the Cataracts of Heaven were open'd, and the Cisterns of Heaven broke loose, it must necessarily have follow'd,

follow'd, that Men had too much Drink, and the Gods died for Thirst. That the Raven was allur'd and charm'd with Figs, and that the same was attracted by a strong Desire to dead Bodies, comes to the same thing, if you consider the Interpretation of that *Joseph* who explain'd Dreams. For he prognosticated to *Potiphar's* Baker (who said he had had a Vision, that he carry'd a Basket of Figs on his Head, of which the Birds came to eat) that he was to be hang'd, and that the Ravens and Vultures should eat his Flesh. That the Raven return'd, late, and without any advantage to those that sent him; and yet was not only said never to have return'd, but even that he was never sent, nor never went; this is easily reconcil'd: for one that goes, does, and returns in vain, may be properly enough said not to go, do, nor return. And we are wont to say to one that comes late and in vain, altho he brings back something: 'You went, my Brother, but did not return; I thought I saw you at *Lucca*.' You see then, *Saulinus*, how *Egyptian* Metaphors can agree to other Histories, other Fables, and other figurative Sentiments, without contradiction.

Saul. This Concordance of Texts, if it does not altogether, yet it comes near to satisfy me. But now go on with your principal Story.

Soph. 'What shall we do now with the Cup, said *Mercury*? What shall we do with that Jar there?' 'Let it be given,' said

' said *Momus*, to the greatest Drinker that
 ' Upper or Lower Germany produces, *jure suc-*
 ' *cessionis durante vita*, where Gluttony is ex-
 ' alted, magnify'd, celebrated, and glorify'd
 ' amongst the heroick Virtues, and Drunken-
 ' ness is number'd among the divine Attri-
 ' butes: where with treink and retreink,
 ' drink and redrink, stumble and restumble,
 ' belch and rebelch, spue and respue, *usque*
 ' *ad egurgitationem utriusque juris*; id est,
 ' Broth, Pudding, Pottage, Brain, Soul and
 ' Sausage, *videbitur porcus porcorum in gloria*
 ' *Ciachi*. Let it be gone with Drunkenness,
 ' which you see there in a German Habit,
 ' with a pair of Breeches so wide, that they
 ' appear to be the Hood of the begging Ab-
 ' bot of St. *Anthony*; and with that great
 ' Cod-piece, which shews it self from the
 ' middle of them, so that it appears as if it
 ' would batter Paradise. Behold how that
 ' She-Bear goes there, justling sometimes
 ' with one Hip, sometimes with another;
 ' now at the Nose, now at the Tail of any
 ' thing; so that there is not a Rock, Stone,
 ' Hedge, or Ditch, to which she does not
 ' pay her Respects: you see with her, her
 ' faithful Companions, Repletion, Indiges-
 ' tion, Fumosity, Sleepiness, Staggering *alias*
 ' Stumbling, Babbling, Stammering, Pale-
 ' ness, Deliriousness, Belching, Nausea, Vo-
 ' miting, Uncleaness, and their Followers,
 ' Servants and Attendants. And because she
 ' is not able to walk any longer, you see her
 ' mounted

‘ mounted on her triumphal Chariot, to
 ‘ which are tied many good, wise and holy
 ‘ Personages; the most celebrated and fa-
 ‘ mous of which are *Noah*, *Lot*, *Chiaccone*,
 ‘ *Vitanzano*, *Zucavigna*, and *Silennus*. The
 ‘ Ensign *Zampaglon* carries the Colours, which
 ‘ are made of Scarlet; in which appear two
 ‘ Starlings drawn to the Life, with the true
 ‘ Colour of their Feathers: and four glorious
 ‘ Hogs, join’d in Couples, draw the Pole of
 ‘ the Chariot; one white, one red, one
 ‘ speckled, and one black; the first of which
 ‘ is call’d *Grungargamphestrophiel*, the second
 ‘ *Sorbilgramphoton*, the third *Glutius*, the
 ‘ fourth *Strafocatio*. But of this I will speak
 ‘ to you more at large another time.’

Let us consider what happen’d, after *Ju-*
piter had order’d Abstinence and Tempe-
 rance with their Retinue and Servants to
 succeed, which you shall hear afterwards:
 For ’tis now time to discourse of the Cen-
 taur *Chiron*, who following next in order,
 old *Saturn* said to *Jupiter*, ‘ My Son and
 ‘ Lord, since you see ’tis near Sun-setting,
 ‘ let us quickly dispatch these four that re-
 ‘ main, an’t please you.’ And *Momus* said,
 ‘ What shall we do now with this Man that
 ‘ is planted in a Beast, or this Beast that is
 ‘ engrafted on a Man; in which one Person
 ‘ is made up of two Natures, and two Sub-
 ‘ stances concur in one Hypostatical Union?
 ‘ Here two things are united to make a third
 ‘ Entity; and this is as clear as the Sun.

T

‘ But

' But the difficulty lies here, *viz.* Whether such
 ' a third Entity produces a thing better than
 ' both or any of the two Parts of which it is
 ' compos'd, or rather more vile? I would
 ' say, whether the caballine Nature being
 ' join'd to that of a Man, produces a God
 ' worthy of a place in Heaven, and not ra-
 ' ther a Beast worthy of the Fold or the
 ' Stable? In fine, (let *Isis*, and *Jupiter*, and
 ' the rest say what they will about the Ex-
 ' cellence of being a Beast; and that in or-
 ' der to be Divine, a Man must have some-
 ' thing of the Beast; and that when he
 ' would be esteem'd highly Divine, he must
 ' appear with a proportionable Measure of
 ' the Beast) I can never be brought to be-
 ' lieve, that where there is not an entire and
 ' perfect Man, nor an entire and perfect
 ' Beast, but only a piece of a Beast with a
 ' piece of a Man, it can be better, than
 ' where there is a piece of Breeches with a
 ' piece of a Doublet, out of which there ne-
 ' ver can be made a Garment better than a
 ' Doublet or Breeches, nor so good as either
 ' the one or the other.'

' *Momus*, *Momus*, answer'd *Jupiter*, the
 ' Mystery of this thing is great and occult,
 ' and you cannot comprehend it; and there-
 ' fore you ought only to believe it as a thing
 ' too high and great for you.' ' I know very
 ' well, said *Momus*, that this is a thing nei-
 ' ther I nor any body else that has the least
 ' grain of Understanding can comprehend:
 ' But

The Third Dialogue.

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‘ But before I, who am a God, or any other
‘ who has as much Understanding as a grain
‘ of Miller, be oblig’d to believe it, I would
‘ have you after some pretty manner give a
‘ power to believe it.’

‘ *Momus*, said *Jupiter*, you should not de-
‘ sire to know more than is necessary to be
‘ known; and believe me, ’tis not necessary
‘ to know this.’ ‘ This then, said *Momus*, is
‘ what I would tell you, that in spite of my
‘ teeth I will know, and to please you, *Ju-*
‘ *piter*, will believe; That a Sleeve and a
‘ Stockin are better than a pair of Sleeves
‘ and a pair of Stockins, and a great deal
‘ more; That a Man is not a Man, that a
‘ Beast is not a Beast; That the half of a
‘ Man is not half a Man, and the half of a
‘ Beast not half a Beast; That half a Man
‘ and half a Beast, is not an imperfect Man
‘ and an imperfect Beast, but a God, and
‘ *pura mente colendus*.’

Here the Gods solicited *Jupiter* to make
quick Dispatch, and declare his Pleasure con-
cerning the Centaur, according to his Will.
Wherefore *Jupiter* enjoin’d *Momus* silence, and
determin’d in this manner: ‘ Whatever I
‘ may have said against *Chiron* on another oc-
‘ casion, I now retract, and say, That *Chiron*
‘ being a most just Man, who formerly liv’d
‘ on the Mountain *Pelios*, where he taught
‘ *Aesculapius* Physick, *Hercules* Astrology, and
‘ *Achilles* Musick, healing the Sick, teaching
‘ the way how to mount up to the Stars, and

' how the sonorous Strings should be tied to
 ' Wood, and how manag'd ; he seems to me
 ' to deserve a place in Heaven. Next, I
 ' judge him most worthy of it, because in
 ' this heavenly Temple, at this Altar where
 ' he assists, there is no other Priest but him-
 ' self ; whom you see with a Beast in his
 ' hand ready to be offer'd up, and a Liba-
 ' tion-Bottle hanging at his girdle : and be-
 ' cause an Altar, a Chappel, and an Oratory
 ' are necessary (which would be to no pur-
 ' pose without one to minister at them)
 ' therefore let him here live, here remain,
 ' and here eternally continue, if Fate has
 ' not otherwise decreed.'

Here *Momus* added ; ' You have worthily
 ' and prudently determin'd, *Jupiter*, that he
 ' should be a Priest at the heavenly Altar
 ' and Temple ; because when he shall have
 ' destroy'd that Beast in his hand, yet it is
 ' impossible he should ever want one : for he
 ' himself being one, he will serve both for
 ' Priest and Sacrifice.'

' Well then, said *Jupiter*, let Bestiality,
 ' Ignorance, unprofitable and pernicious Fa-
 ' ble depart from hence : And where the
 ' Centaur is, let just Simplicity and moral
 ' Fable remain. Let Superstition, Infidelity
 ' and Impiety depart from where the Altar
 ' is ; and let Religion that is not vain, and
 ' Faith that is not foolish, and true and sin-
 ' cere Piety, sojourn there.'

Then

Then *Apollo* ask'd, what should be done with that *Tiara* ; how they would dispose of that Crown ? ' That, that is the Crown, ' said *Jupiter*, which by the high Decree of ' Fate, and the Instinct of the Divine Spirit, ' is deservedly expected by the invincible ' *Henry III.* King of the magnanimous, potent and warlike *France*, which he promises himself after that of *France*, and that of *Poland* ; as he testify'd in the beginning of his Reign, by taking that celebrated Device, where two Crowns below, and one more eminent make the Body ; and this Motto serves for the Soul, *Tertia Cælo manet.* This most Christian King, holy, religious, and pure, may securely say *Tertia Cælo manet*, because he knows very well that it is written, *Blessed are the Peace-makers, blessed are the pure in Heart, for theirs is the Kingdom of Heaven.* He loves Peace, he maintains his People as much as possible in Tranquillity and Devotion : He is not pleas'd with the noise of martial Instruments, which administer to the blind Acquisition of the unstable Tyrannies, and Principalities of the Earth ; but with all manner of Justice and Sanctity, which shew the direct Road to the eternal Kingdom. The fiery, tempestuous, and turbulent Spirits of any of his Subjects, don't hope that while he lives (the Tranquillity of whose Mind is a strong Bar against warlike Fury) they shall receive any Assistance ' vainly

‘ vainly to disturb the Peace of other Countries, under pretence of adding other Scepters and Crowns to his ; for *Tertia Celo manet.*

‘ In vain shall the rebellious *French* Forces go against his Will to disquiet the Borders and Coasts of others ; for the Proposals of instable Counsels, the Hope of changeable Fortune, nor the Advantage of foreign Administrations and Suffrages, will be able, under a pretence of investing him with Robes, and adorning him with Crowns, to take from him, otherwise than by Necessity, the blessed Care of Tranquillity of Spirit ; he being more liberal of his own, than covetous of what belongs to others. Let others endeavour to mount the vacant Throne of *Portugal* ; and others be solicitous for the *Belgick* Dominion. Why should you break your Heads, and beat your Brains about this and the other Kingdom ? Why should you suspect and fear, you Kings and Princes, that your Neighbours should conquer your Forces, and rob you of your Crowns ? *Tertia Celo manet.* ‘ Let the Crown remain then, added *Jupiter*, till some one comes who shall be worthy of so magnificent a Possession : And here also let Victory, Reward, Perfection, Honour and Glory have their Throne ; which if they are not Virtues, they are at least the End of Virtue.’

Saul,

Saul. What said the Gods to this?

Soph. There was neither great nor small, greater nor lesser, Male nor Female, neither one sort nor another, who did not, with one Voice and Consent, extremely approve the most prudent Counsel, and most just Decree of *Jove*. At which the Almighty Thunderer, being fill'd with Joy and Gladness, rais'd himself on his Feet, and stretch'd out his Right Hand towards the Southern Fish, which alone wanted to be dispatch'd, and said, ' Let that Fish remove from thence immediately, and let nothing remain there but its Picture; and let it in substance be catch'd by our Cook; and let it be brought the last Service of our Supper, part of it roasted on the Grate, part fry'd, part pickled, and part dress'd any other way you please, prepar'd with *Roman Sauce*: And let it be done as soon as can be, for having gone thro so much Business, I am ready to die of Hunger, and I presume you're not very full. Besides, I think it proper that this Purging should be attended with some Profit to us.' ' Well, well, very well, answer'd all the Gods.' And there were there present *Health, Security, Profit, Joy, Repose*, and the most exalted *Pleasure*, which are the Reward of Virtue, and the Recompence of Study and Labour. And with this they went merrily and joyfully out of the Conclave, after having purg'd the Space which
lies

lies beyond the Zodiack, which contains three hundred and sixteen remarkable Stars.

Saul. I'll go to my Supper likewise.

Soph. And I will retire to my nocturnal Contemplations.

T H E E N D.